

1-1-1993

Career women, mothers, and wives : a qualitative analysis linking ethnicity, career development, and values clarification.

Myra Ellen Edelstein
University of Massachusetts Amherst

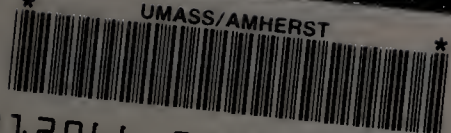
Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation

Edelstein, Myra Ellen, "Career women, mothers, and wives : a qualitative analysis linking ethnicity, career development, and values clarification." (1993). *Doctoral Dissertations 1896 - February 2014*. 5098.
https://scholarworks.umass.edu/dissertations_1/5098

This Open Access Dissertation is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Doctoral Dissertations 1896 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.

★
UMASS/AMHERST
★



312066 0298 0081 3

**FIVE COLLEGE
DEPOSITORY**

CAREER WOMEN, MOTHERS, AND WIVES:
A QUALITATIVE ANALYSIS LINKING ETHNICITY,
CAREER DEVELOPMENT, AND VALUES CLARIFICATION

A Dissertation Presented

by

MYRA ELLEN EDELSTEIN

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

May 1993

School of Education

© Copyright by Myra Ellen Edelstein 1993

All rights Reserved

CAREER WOMEN, MOTHERS AND WIVES:
A QUALITATIVE ANALYSIS LINKING ETHNICITY,
CAREER DEVELOPMENT AND VALUES CLARIFICATION

A Dissertation Presented

by

MYRA ELLEN EDELSTEIN

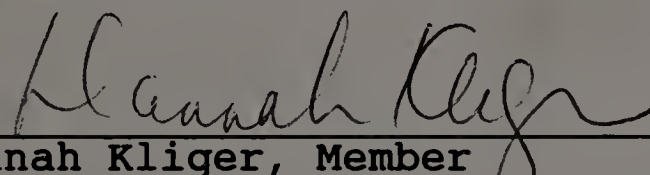
Approved as to style and content by:



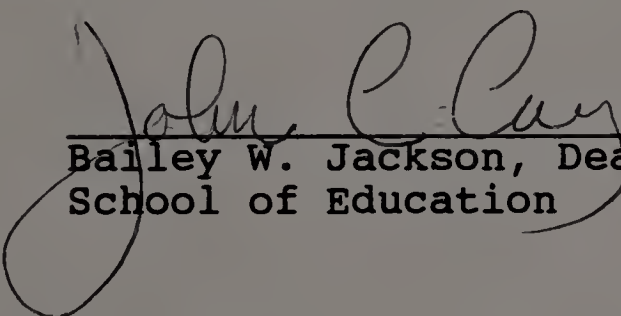
Sidney B. Simon, Chair



Marilyn Haring, Member



Hannah Kliger, Member



Bailey W. Jackson, Dean
School of Education

DEDICATION

To my husband for his support and encouragement

ACKNOWLEDGMENTS

I wish to thank my committee members, Dr. Simon, Dr. Haring, and Dr. Kliger for their brilliant guidance, untiring support, and nurturing manner. They each, in their own sensitive and dedicated way, taught me the intricacies and splendor of qualitative research. I consider myself one of the most fortunate students to have worked with professors as skilled and inspiring as these three. Dr. Simon, Dr. Haring, and Dr. Kliger, through this process, have become my mentors, my friends, and my colleagues, relationships which I will long treasure.

I wish to thank my parents, Louis and Arlene Edelstein, for their support, encouragement, and patience throughout my education. My parents always told me I could do anything, be anything, and achieve anything. They always seem to be right; I'm glad I listened to and believed them.

I wish to thank my friends Tracy Greene and Tom Dawson who graciously opened their home to me and created a haven and retreat for research and writing.

I wish to thank my friend and colleague, Dr. Walter Greene, for his professorial guidance and advice.

Finally, my husband, Jeffrey Aronofsky, was a gem throughout the six years of this process. He was unselfish in his support, untiring in his encouragement, and more loving and helpful than any human being I know.

ABSTRACT

CAREER WOMEN, MOTHERS, AND WIVES: A QUALITATIVE ANALYSIS LINKING ETHNICITY, CAREER DEVELOPMENT, AND VALUES CLARIFICATION

MAY 1993

MYRA ELLEN EDELSTEIN, B.S., UNIVERSITY OF MASSACHUSETTS

M.S., UNIVERSITY OF MASSACHUSETTS

Ed.D., UNIVERSITY OF MASSACHUSETTS

Directed by: Professor Sidney B. Simon

The number of women joining the work force is greater today than it has ever been in the history of the United States. Between 1960 and 1988, statistics have shown a 37% increase in the number of employed women who are married with children (U.S. Department of Labor, 1989). It is not uncommon for women to postpone marriage and/or childbearing in an effort to attain educational and professional goals (Katz, 1988).

Jewish women are a unique ethnic group among the population of women in the United States. As a group, Jewish women are typically well educated, among the highest female wage earners, married or plan to marry, and have or plan to have children (Monson, 1987). The difficult and complex decisions which Jewish women face regarding marriage, motherhood, and career development often create conflicts between values, including education, marriage, childbearing, individual achievement, career development, and gender equality (Monson, 1987; Katz, 1988).

Additionally, unclear values or conflicting values can lead to difficulty in decision-making, difficulty in coping, and difficulty in achieving self-actualization (Simon & Kirschenbaum, 1973; Simon et al., 1978).

Through in-depth interviews, this dissertation qualitatively analyzed five case studies demonstrating links between ethnicity, career development, and multiple role lifestyle for five selected Jewish women. Some of the most interesting findings included: life polarities expressed by the participants; identification with superwoman syndrome; power of career typing, ethnic and secular socialization and both positive and negative messages received from parents, role models, and mentors; and the ability of this research paradigm to link ethnicity, career development and values.

The ability of academe to provide research which describes and analyzes women's lifestyle options is tantamount to women's successful integration of marriage, family, career, personal growth and development. This research has important implications for counselors, educators and policy makers who are concerned about appropriate counseling, education, and program development for women who are occupying or may occupy multiple roles. This research further served as a successful pilot study testing the applicability of this conceptualization for replication encompassing women of other ethnic and racial groups.

TABLE OF CONTENTS

Page

ACKNOWLEDGMENTS	v
ABSTRACT	vi
LIST OF FIGURES	x
Chapter	
1. FOUNDATION OF THE STUDY	1
Statement of the Problem	1
Purpose of the Study	2
Importance of the Study	11
Guiding Research Questions	13
Limitations of the Study	14
2. REVIEW OF THE LITERATURE	21
Literature Review Introduction	21
Jewish Women: Wives, Mothers, and Career Women	25
Jewish Feminism	41
Women's Career Development	49
Values Clarification	70
Literature Review Conclusion	75
3. DESIGN OF THE STUDY	78
Data Collection Methods	79
Selection of Study Participants	81
Guiding Hypotheses	83
4. CASE STUDIES AND ANALYSIS	86
Case Study: Deborah	88
Case Study: Helen	109
Case Study: Judi	129
Case Study: Michelle	148
Case Study: Sharon	161
5. CONCLUSIONS AND RECOMMENDATIONS	181
Role of Ethnic and Secular Values on Lifestyle	
Decisions	182
Women Choosing the Multiple Role Lifestyle	184
Effect of Ethnicity on Career Development	190
Conclusions of Guiding Hypotheses	193

APPENDICES

A.	INFORMED CONSENT FORM	201
B.	INTERVIEW GUIDE	203
C.	CODE MANUAL	205
D.	CODED VERBATIM TRANSCRIPT - DEBORAH	208
E.	CODED VERBATIM TRANSCRIPT - HELEN	236
F.	CODED VERBATIM TRANSCRIPT - JUDI	275
G.	CODED VERBATIM TRANSCRIPT - MICHELLE	300
H.	CODED VERBATIM TRANSCRIPT - SHARON	327
BIBLIOGRAPHY		355

LIST OF FIGURES

Figure		<u>Page</u>
1	Jewish Women's Studies, Women's Career Development, and Values: Linking the Common Themes	7
2	Donald Super's Archway Model of Career Development	53

CHAPTER 1

FOUNDATION OF THE STUDY

Statement of the Problem

The number of women joining the workforce is greater today than it has ever been in the history of the United States. Between 1960 and 1988, statistics have shown a 37% increase in the number of employed women who are married with children (U.S. Department of Labor, 1989,). It is not uncommon for women to postpone marriage and/or childbearing in an effort to attain educational and professional goals (Katz, 1988). Economic, cultural, and social trends have combined to create an atmosphere conducive to the personal growth and development of women.

Jewish women are a unique ethnic group among the population of women in the United States. While other studies have found that women "receive less financial reward than men, lack upward mobility, and frequently are employed in jobs that offer little opportunity for growth and challenge," (Watts, 1992, p. 50), as a group, Jewish women are typically well educated, among the highest female wage earners, married or plan to marry, and have or plan to have children (Monson, 1987). The difficult and complex decisions which Jewish women face regarding marriage, motherhood, and career development often create conflicts between ethnic values, including education, marriage, and childbearing, and today's secular values, including

individual achievement, career development, and gender equality (Monson, 1987; Katz, 1988). Additionally, unclear values or conflicting values can lead to difficulty in decision-making, difficulty in coping, and difficulty in achieving self-actualization (Simon & Kirschenbaum, 1973; Simon, et al., 1978; Simon, 1988). This proposed dissertation research project will qualitatively explore how selected Jewish women make decisions and cope with the outcomes of those decisions when confronted with opposing value systems regarding marriage, motherhood, and career development.

Purpose of the Study

The purpose of this phenomenological research was to describe how selected Jewish women made lifestyle decisions and coped with the outcomes of those decisions in the presence of different value systems. Utilizing qualitative research methods, this study attempted to describe this phenomenon as the women themselves experienced it. Further, this study emphasized quality, depth, and richness of data available through the use of qualitative research design (Marshall & Rossman, 1989). The women who participated in this research had an opportunity to describe their decision-making and coping strategies; identify and, possibly, clarify their values; and discuss patterns which shaped their lives.

This study provided initial, exploratory information regarding this phenomenon. One purpose of this study was to provide a detailed description of the individual's experience from her point of view. This viewpoint was essential in an attempt to contribute thick description of a particular social phenomenon (Geertz, 1973), description which uncovered themes and issues worthy of more in-depth qualitative and quantitative study in the future.

Another purpose of this research was to combine and contribute to the literatures of both women's career development and Jewish women's studies. The study of women's career development has gained popularity during the past decade. According to Rose & Larwood (1988) the early models of career development were aimed specifically at men. The unique problems which women face in the work force, including cultural and organizational barriers to women's advancement, sex role training, and competing work and family roles, were not addressed in the early career development models. It was the purpose of this present study to contribute to the field of women's career development by looking at a particular ethnic population in an attempt to learn more about the role of ethnic values in negotiating work and family roles.

The modern academic study of Jewish women can still be considered in its infancy (Magnus, 1990; Monson, 1987), although there does exist a growing body of literature on

the history of Jewish women from the biblical period through the present (Baum et al., 1976; Cohen & Hyman, 1986; Greenberg, 1983; Henry & Taitz, 1988; Heschel, 1983; Koltun, 1976; Marcus, 1981a and 1981b; Rhodes, 1988; and Schneider, 1984). Biblical Jewish history, unlike modern U.S. history, is interesting in that one can find several accounts of significant Jewish women, including, for example, the prophetess Miriam (Exodus 15:20); the prophetess Deborah (Judges 4:4); and Sarah, Hannah, and Esther. These women have been credited with feats including saving the Jewish people from annihilation, saving cities from destruction, counseling kings, and having prophetic gifts.

There are examples of modern Jewish women who have also achieved distinction outside of the home. Some of the most well-known include Emma Lazarus (1849-1887) who gained popularity as a poet. Her words have been read by millions, "...Give me your tired, your poor, Your huddled masses, yearning to breathe free, The wretched refuse of your teeming shore." Her words, engraved on the base of the Statute of Liberty, have welcomed many immigrants to the shores of the United States. Henrietta Szold (1860-1945) founded Hadassah, a society of women to aid pioneers in Palestine. Hadassah is one of the largest volunteer organizations active today. It supports, among many projects, the Hadassah Medical Organization in Israel. And, when recalling successful Jewish women, Golda Meir is noted

for her achieving political power during a period in which this accomplishment was unequalled for a modern woman in a democratic nation.

The accounts of successful women's lifestyles are, for the most part however, unidimensional: One does not see a complete picture of the woman's full life experience. We know a few facts: She established this or she succeeded at that. But what of her family? Was she married? Did she have children? How did she spend a typical day? Many Jewish children learn in religious classes that Queen Esther saved the Jews from the grip of Haman; but what about the many other years in her life? Who was she as an individual; what did she do when not saving Jews from certain death?

It was the purpose of this present research project to capture a small piece of modern American Jewish women's experience of life, work, marriage, and motherhood and recount that experience from the women's perspective. It was hoped that this approach would contribute a small piece in the void still existing in the history of modern women.

The body of literature covering the arena of Values Clarification is quite extensive (Kirschenbaum & Simon, 1973; Simon, Howe, & Kirschenbaum, 1978; Read & Simon, 1975; Simon, 1988). It integrates well with Jewish women's studies and women's career development in that the former two arenas place emphasis on the "importance of values." One can barely read a work about Jewish people which fails

to mention the word "values." The evidence of this is so overwhelming that to document it would take pages of bibliography. Typically, a reader can expect to see that the Jewish people, like other groups, have held a lengthy tradition of valuing education, marriage, and family. Additionally, the career development literature realizes the importance of values as they contribute to a person's choice of and success with career (Super, 1957, 1980, 1981, 1989, 1990).

This current research project is of particular significance in that it illuminated, for the first time, commonalities and interconnections between these three major literatures (Jewish Women's Studies, Career Development, and Values Clarification). The major themes evident in Jewish Women's Studies, Women's Career Development, and Values Clarification, as derived from a selected review of these literatures, can be seen in Figure 1. One purpose of this research was to have the study participants address these commonalities as they applied to each individual's experience of marriage, motherhood, and career development. This dissertation contributed to these literatures by building a necessary bridge to link these three areas of study together.

Figure 1, by nature of its design, graphically represents major themes in each of the literatures and links these themes one to another. The three primary literatures

can be seen across the top of the figure. Each is then divided into six segments, represented by the rows in the figure. The theoretical construct establishing a base for the matrix is the Values Clarification process, the components of which comprise the first column. Items found in the corresponding columns were derived from a selected review of the respective literatures.

Values Clarification	Women's Career Development	Jewish Women's Studies
Prizing & cherishing	Needs, personal growth & development	Priorities
Free choice	Interests, attitudes, motivators, values	Ethnicity, religiosity
Alternatives	Options, exploration	Multiple role expectations
Action, repetition, pattern, consistency	Education, skills, ability, barriers	Family patterns, communal service
Publicly affirm your values	Career socialization, gender socialization, career typing	Ethnic socialization, gender defined roles
Consequences	Success, status, achievements, goals	Stereotypes, polarities, juggling commitments

Figure 1 Jewish Women's Studies, Women's Career Development, and Values Clarification: Linking the Common Themes

An explanation for the investigator's linking of these themes is presented at this point so that one may, before reviewing the literature review and study design, begin to understand how the corresponding theoretical constructs were organized. The investigator's assumptions about the meaning of these themes and their relationships with each other will become evident through these explanations.

The investigator assumed that the paradigmatic links between prizing and cherishing, needs and personal growth, and priorities were appropriate because one will set priorities based upon that which she prizes and cherishes, as well as upon that which satisfies some personal need. These priorities help meet a certain life need or help one strive toward self actualization, that is, personal growth, professional accomplishment, realization of one's abilities, or becoming a high functioning person (Maslow, 1968).

Free choice, interests and motivators, and ethnicity were linked based upon the assumption that one makes decisions, or chooses freely, that which she finds interesting or motivating. The irony in this section of the matrix is the inclusion of ethnicity and religiosity. Ethnicity or religiosity lack, to a certain extent, free choice. That is, one is born into a particular group and is subject to the socialization processes of that group. As an adult one may freely choose to express or reject her

ethnicity or religiosity; but the values which were inculcated during her formative years may be difficult or impossible to reject. It is for this reason that the participants in this study were selected based upon being born to and raised by Jewish parents. A person who converts to or adopts a particular religion as an adult may lack years of ethnic socialization.

Alternatives, career exploration, multiple role lifestyle, and coping skills were linked because these themes, including identifying, exploring, and choosing alternatives, results in one having to cope with the outcome of her choices.

Action, education, skills, and communal service are linked because before one can take action, she needs information, education, and skills. Her action, if ethnically motivated, may manifest itself in the form of community service or communal service, the implication being within the Jewish community (Krause, 1991). Communal service may include paid employment within a Jewish organization or volunteer service within the Jewish community; regardless, both would be a manifestation of one expressing her skills and knowledge through action.

Public affirmation, career socialization, career typing, ethnic socialization, and ethnic expectations are linked in several ways. Public affirmation is the outward, public expression of one's values; it is a demonstration of

one's willingness to be forthright and open. The link with career typing and career socialization occurs through one assuming a particular role including her willingness to defend and express her choice. Conversely, the opposite or absence of public affirmation would be a person ashamed to discuss her life role decisions, such as a woman who tries to keep her job a secret or to de-emphasize the importance or complexity of the work she does. This relates to career and ethnic socialization because one may withhold information, or feel shame, based upon notions of "right" and "wrong" learned through secular and/or ethnic socialization processes.

Finally, consequences, successes, stereotypes, and polarities are connected because everything one does and every decision one makes results in some consequence, positive or negative. The Values Clarification process advises that before choosing whether or not one values something, one must carefully consider the consequences. In connection with those consequences, therefore, one may find successes, stereotypes, and life polarities. A life polarity is the investigator's way of explaining a phenomenon whereby the participant describes opposing, often conflicting, consequences of her life choices. This stems from a study in which college students expressed want marriage, children, and career but lacked awareness of the

"paradoxes and conflicts inherent in their life expectations" (Gerken et al., 1988, p. 269).

Overall, the matrix represented in Figure 1 will be useful throughout the study as major themes are easily represented, links and connections between the themes can be drawn, and for the purposes of data analysis, the matrix provides a framework from which to build the case studies.

Importance of the Study

The importance of this study was multifaceted because of its potential for contribution of information to the fields of women's career development and Jewish women's studies. The selection of Jewish women as the study population was deliberate. Jewish women are subjected to both ethnic and secular, often conflicting, pressures to excel as career women, wives, mothers, and individuals. Quantitative analysis has demonstrated both their successes and difficulties with juggling and excelling in multiple roles (Monson, 1987). However, a qualitative analysis of this phenomenon allows the women, themselves, to define the important issues, to describe their struggles, frustrations, achievements, revelations and insights. Quantitative analysis, thus far, has explained the extent to which women are occupying multiple roles. This qualitative research attempted to explain why and how these women implement their lifestyles.

The importance of this study for its contribution to women's career development is timely. The study of women's career development has reached a period of significant recognition (Gutek & Larwood, 1986; Rose & Larwood, 1988). More importantly, the recognition that all women do not form one homogeneous group has resulted in the appropriateness of group specific research, including ethnic specific research (Brooks, 1989; Leong, 1991; Luzzo, 1992). Finally, with a profusion of women in the workforce, it is crucial to have an understanding of current, appropriate, gender-equal career development research and theory (Chao & Malik, 1988; Larwood & Gutek, 1986).

Integrating the Values Clarification theory into this research built an important bridge between the literatures. Career development specialists have long realized that values play an important role in career choice and career success (Super & Neville, 1986a, 1986b). Many scholars agree that the conflict between secular and ethnic values can be powerful, frustrating, and at times, debilitating (Heschel, 1983; Mael, 1991; Monson, 1987; Plaskow, 1990; Rhodes, 1988; Schneider, 1984). The use of values clarifying questions (Simon et al., 1978) as an integral component of the data collection methodology assisted the study participants in describing the value conflicts they encountered and the lifestyle options they ultimately elected.

This study not only provided description of a phenomenon experienced by Jewish women, it provided a basis for further research into similar issues which confront other ethnic women in the United States. This research may be replicated for other ethnic, racial, and national groups. Further, this research provided a valuable opportunity to critique the applicability of specific qualitative methodologies in the examination of this social phenomenon.

This dissertation may prove helpful for scholars developing career/life counseling interventions because it provides descriptions of a phenomenon experienced by selected Jewish women. It is hoped that knowledge gleaned from this research may help counselors in their work with Jewish women and will provide insight in their work with women of other ethnic groups. Women, both Jewish and non-Jewish, who review this research, may gain insightful information, or at least raise their awareness, with respect to understanding their individual lifestyle choices. Finally, this study gave the women who participated a forum in which to describe their experiences, a voice to explore major life issues, and an opportunity for self-reflection and self-analysis.

Guiding Research Questions

1. For these women, how do secular and ethnic value systems contribute to the decision to occupy multiple life roles?

2. From the participant's perspective, how do secular and Jewish ethnic value systems vary? What problems do these variations create in terms of lifestyle decisions? What benefits do these differences create in terms of lifestyle decisions?
3. Why did these particular women choose to be wives, mothers, and career women? How do they feel about their choices? How do they cope with their choices? What motivates them to simultaneously fill multiple life roles?
4. How does being ethnically/culturally Jewish affect women's lifestyle choices? How does living in a secular society affect women's lifestyle choices?
5. What pressures and motivations (including self-imposed, family imposed, ethnically or culturally imposed, and secularly imposed) compel certain women to make the decision to fill multiple roles?
6. What roles do personal-growth and self-actualization play in women's lifestyle choices?

Limitations of the Study

A research project is always bound by inherent limitations. The recognition of actual and potential limitations, and the investigator's ability to work within these constraints, strengthen the research design. The limitations of this study included: the investigator's basic assumptions; the selection of the study participants; and

the use of in-depth interviewing as the primary mode of inquiry.

This study was limited by the basic assumptions which the investigator held. The primary assumption was that some Jewish women experience the phenomenon of occupying multiple life roles while coping with ethnic and secular value differences. Further, the investigator assumed that this phenomenon was worthy of qualitative investigation. This assumption was validated by similar research within the field of ethnic studies (Mindel & Habenstein, 1981; Monson, 1987; Norkunas, 1987; Rhodes, 1988). The investigator's interests, values, and biases posed a potential limitation in influencing her selection of participants. However, one of the assumptions of qualitative inquiry allows for the investigator to select key informants (participants) based upon their ability and willingness to contribute rich data regarding the phenomenon of interest (Marshall & Rossman, 1989; Patton, 1980; Taylor & Bogdan, 1984). The researcher's task was to identify participants who could meet that criteria. If achieved, this potential limitation could become one of the study's strengths. The investigator, therefore, held the assumption that the selected study participants would provide appropriate and sufficient data for qualitative analysis.

The investigator further assumed that qualitative research, including its assumptions and limitations, was an

appropriate methodology for exploring and explaining this particular social phenomenon (occupying multiple life roles and coping with ethnic and secular value differences). There are two major assumptions underlying the use of qualitative methodology: The first assumption is that the phenomenon (occupying multiple life roles and coping with ethnic and secular value differences) is socially constructed; and, second, the explanation of this phenomenon requires an in-depth understanding of those who have constructed it (the Jewish women who make these lifestyle choices) (Patton, 1980; Taylor & Bogdan, 1984).

The major sources of data in this qualitative study were the spoken words of the participants. The investigator was the primary tool for gathering that data through the use of in-depth interviewing. There were limitations to the extent that one is able to grasp another's meaning in recording and interpreting spoken words. Personal biases, values, rapport, and trust were major factors throughout the interviewing process. Therefore, the researcher acknowledged her developing skills throughout the research project in an effort to achieve the validity. This validity is possible when the research is carried out ethically, skillfully, and appropriately (Marshall & Rossman, 1989; Patton, 1980; Taylor & Bogdan, 1984).

The analysis of the qualitative data required the researcher to utilize intuition and insight for successful

inductive reasoning. The purpose of this research was not the applicability of generalizability, but rather the ability to describe one's perspective regarding a particular phenomenon (Patton, 1980). Because of this paradigm's ability to describe a social phenomenon this limitation can become one of the strengths of the research.

The small number of study participants was both a strength and a limitation. The selected methodology, in-depth interviewing, was time consuming and difficult. Building rapport and trust with the study subjects was challenging. Interviewing study subjects several times and for several hours was necessary to achieve the depth of information required to describe and explain the phenomenon being investigated. Depending upon the purpose of the research, the depth and richness of the data, utilizing only a few study participants, can prove to be more useful than obtaining superficial, pre-defined, quantitative data from many subjects.

With funding and unlimited time constraints, one may have chosen to complete in-depth interviewing with many participants over a several year period. For the purposes of this particular dissertation research, however, it was necessary to limit both the number of study participants and the period of time for interviewing. It was hoped that the richness of data obtained from a small number of

participants offset the potential limitation inherent in this design.

The geographic location of the research posed an additional limitation. The data collection took place in Massachusetts, a state typically considered politically liberal with many large active Jewish communities. Massachusetts also offers one of the highest concentrations of institutions of higher learning in the U.S., a factor which may have impacted upon the women selected for this study. Due to time constraints and funding, this geographic limitation was unavoidable. However, this study provided insight and description indicative of further research beyond the scope of this geographic area. Because of the limited scope of this current project, caution must be exercised in drawing conclusions beyond the experiences of the women who participated in this study. However, it is hoped that the case studies presented will be useful as a guide and pilot study for future research applied to similar phenomena experienced by other ethnic, religious, racial, and geographic groups.

The final limitation of this study was the time frame. Since this is a non-funded, doctoral dissertation there were unavoidable, albeit unfortunate, time constraints. As the principle and sole investigator, the doctoral candidate allotted sufficient time, money, and energy to this project to insure its appropriateness and quality as an academic

project. While this project revealed several interesting routes which one may have chosen to explore, that exploration had to be postponed in an effort to maintain the scope and boundaries defined by this current project.

Despite this extensive account of the study limitations, there were important benefits which the selected methodology contributed to this research. Qualitative methodology provided thick description with a depth and richness in the data impossible to achieve through other research methods. The participants' interpretations, understandings, and sense of meanings were captured in their own terms (Marshall & Rossman, 1989; Patton, 1980; Taylor & Bogdan, 1984). This methodology allowed the investigator the opportunity to obtain a rich understanding of the participants' experiences through direct interaction (Patton, 1980). Finally, use of qualitative methodology allowed for holistic, inductive analysis in identifying the emerging conclusions (Patton, 1980; Taylor & Bogdan, 1984; Marshall & Rossman, 1989).

Probably the most exciting and rewarding benefit of this methodology is the ability to construct large scale quantitative research projects based upon the issues, concerns, and ideas articulated by these current study participants. Who better knows the issues embedded in the phenomenon than those experiencing it? Perhaps scholars will glean new information as a result of this study.

Perhaps survey instruments and counselling interventions will utilize information from this work.

This methodology was selected primarily for its ability to allow the end product to be a description of a sociological phenomenon from the perspective of the group being studied. The investigator was freed from the burden of creating and testing a pre-defined hypothesis. Rather, the investigator was a participant observer facilitating the description and understanding of the phenomenon using inductive reasoning and intuition in the final analysis (Marshall & Rossman, 1989).

CHAPTER 2

REVIEW OF THE LITERATURE

Literature Review Introduction

This literature review will discuss the complex phenomenon of Jewish women simultaneously filling the roles of wife, mother, and career woman. Through this discussion, oppressive stereotypes (namely, "The Jewish Mother" and "The Jewish Family") which hinder the personal growth and development of individual Jewish women will be explored, and hopefully, debunked. It is difficult to define the population of Jewish women because Jewish women are a diverse group. There are many notions of what Judaism is; there are many ways in which women practice, believe in, and devote themselves to Judaism; there are several religious affiliations which define Judaism, including Orthodox, Conservative, and Reform, for example (Baum et al., 1975; Greenberg, 1983; Henry & Taitz, 1988; Heschel, 1983; Koltun, 1976; Monson, 1987; Rhodes, 1988; Schneider, 1984). Regardless of the religious affiliation to which one ascribes or the means by which Jewish women identify with the ethnic culture, American Jewish women as a group are subjected to similar ethnic stereotypes. For this reason, the term "Jewish women" will be defined in the broadest sense possible. That is, no attempt will be made to focus on any one particular ideologically or religiously defined

group of Jewish women. Participants were asked about their Jewish affiliations for descriptive purposes only.

This literature review will be organized in the following manner. Jewish women will be explored through the images of the Jewish mother and the Jewish family. This will be accomplished by reviewing selected historical and feminist writings about Jewish women. This work will focus on Jewish immigrant women in the United States covering the period from the late nineteenth century through the present. This review will then address contemporary women's career development and the conflicts which Jewish women confront in their daily lives. One common theme evident in both Jewish studies and women's career development was the role of values. This literature review will conclude with a discussion of the way in which researchers can apply the Values Clarification process to the study of ethnicity and career development.

A brief historical review of American Jewish women, based upon the writings of Baum et al. (1975) and Weinberg (1988), will help set the scene for this research. The first Jews to become American were Sephardi Jews, or Jews from Spain. In 1492 the Spanish Inquisition forced the expulsion of Jews from their lands. By the mid-seventeenth century Sephardi Jews settled in American colonies. The Sephardis, however, never numbered more than a few thousand in the American colonies.

The Jewish community in the United States today is composed primarily of Jewish families who emigrated from Eastern and Western Europe. Until late in the nineteenth century, virtually all Jews in Eastern and Western Europe lived under rabbinic Jewish law. Typically, Jews practiced their religion closely, observant of the laws, customs, and traditions passed down through the centuries from one generation of learned male rabbis to the next. However, political upheaval, cultural assimilation, and growing anti-Semitism caused waves of Jewish immigrants to seek freedom and safety elsewhere.

A majority of Jewish settlers in America immigrated from Germany, and by 1825, the number of Jewish German immigrants was greater than the number of Sephardi immigrants. The German Jewish immigrants brought with them Reform Judaism. Women were seeking, prior to their immigration, elevated status and respect within the Jewish community. Notions of feminism were evident, for example, as Jewish women were early leaders in the suffrage movement. Within the constructs of Reform Judaism, women were able to gain some of the elevated status and acceptance they sought.

Around 1880 the largest influx of Jews began to arrive in the United States from Eastern Europe. By this time the German Jewish community in the United States was well settled: Typically members of the middle class, the men worked in business utilizing their mercantile skills, while

the women devoted themselves "to their families, their homes, and a variety of cultural and charitable activities" (Baum, et al., 1975, p. 55).

The immigrant women from Eastern Europe were accustomed to economically contributing to the family income. They often participated in family decisions. Having lived in ghettos in Eastern Europe, they knew how to cope with difficult conditions; they developed the ability to overcome many problems. Having experienced difficult and demanding life in Eastern Europe, these women were able to adjust to immigrant life in the United States with even greater ease than men.

Women, according to the Jewish religious tradition, have prescribed roles and status. These prescribed roles include different religious obligations than men. Specifically, women were not obligated to observe "time-bound" commandments. For example, daily prayer at specific times (morning, afternoon and evening) were not obligations for women, who, presumably, would be occupied with childcare and household obligations. This is but one example in the vast array of gender differences well established within Judaism. The roles of men and women in traditional Judaism are quite distinguished and different.

As long as the woman followed her prescribed course as devoted helpmeet to her husband and responsible household manager and mother, she was accorded great respect. Should she seek to stray from what was defined as the female role, however, into the male's domain of study and prayer so

central to Jewish civilization, she was demeaned and often ridiculed. This was a convenient and unquestioned division of roles thought to be ordained by G-d and dictated by nature. And even today, Jewish women still live with the consequences of this patriarchal world view whether they have contact with traditional Jewish law and customs, or identify themselves only as cultural Jews. For the conventional attitudes toward Jewish women rooted in these laws and practices are still transmitted from generation to generation through myth, behavior, and unconscious responses. (Baum, et al., 1975, p. 4)

Jewish Women: Wives, Mothers, and Career Women

Having glimpsed the historical beginnings of Jewish women in the United States, this review will shift its focus to contemporary Jewish women. Today many Jewish women, like other groups of women, find themselves simultaneously filling multiple life roles, including the roles of wife, mother, and career woman (Monson, 1987; Stoltz-Loike, 1992). One might ask: What options do women have in choosing their lifestyles? Or: Do women choose this multiple role lifestyle, or is it imposed upon them, and by whom? Or: Once occupying the multiple role lifestyle, how does one cope?

The Jewish mother has a dual image, the more common stereotypical image with which many of us are intimately familiar and the less familiar, but factual, historical image. I will begin by defining the Jewish woman from these divergent perspectives.

The stereotypical image of the Jewish mother is difficult to live up to because it is incomplete: It is a

myth (Hyman, 1983). The incompleteness stems from the stereotype that all Jewish mothers are nurturing, doting, caretakers. According to this myth, or stereotype, the Jewish mother is a self-sacrificing, martyr; a woman eager to do for others and always putting her individual needs last. Her entire identity is based upon the care she provides for others; alone, her life has little meaning (Latting & Wolf, 1987).

From where did this stereotypical image of the Jewish mother originate? Fiction written about Jewish people, mostly after World War II, will shed some light on this contemplation. In this fiction one finds the image of the Jewish mother denigrated to a stereotype: Unattractive, overpowering, over-mothering, and able to produce guilt in her children for even the thought of any minor infraction. Interestingly, this stereotype, surfacing during the 1960's, was most often portrayed in the writing and comedy of third generation men, ambivalent about their Jewish background. The three works which catapulted the stereotypical image of the Jewish mother into common view include: Bruce Jay Friedman's A Mother's Kisses (1964); Dan Greenburg's How to be a Jewish Mother (1964); and Philip Roth's Portnoy's Complaint (1969). Is it possible, despite the power of the stereotype, to re-discover, uncover, and retrieve from history an image of Jewish women which promotes self-growth and personal achievement?

The historical reality of Jewish women is far different from the caricatured, stereotypical images. The Ashkenazic women from Central and Eastern Europe, who comprise the majority of the foremothers of today's American Jewish population, were traditionally responsible for more than homemaking and childcare. In addition to these typical obligations, many of the women were the primary source of income for their families (Hyman, 1983). It was not uncommon for the family to be dependent upon the mother for nurturing, care taking, and economic support. The values which European Jews brought to the United States were clearly expressed by Latting & Wolf (1987) when they wrote,

Jews who migrated to this country in the 1800's and early 1900's brought with them a cultural reverence for the family and respect for the roles of both father and mother. Among these immigrants, Jewish women frequently worked alongside their husbands in the marketplace or family business. Thus the Judaic emphasis on egalitarianism and achievement extended to women who derived status from both their familial and economic contributions. (p. 219)

During the early 1900's, it was not uncommon for a married Jewish woman to work, especially when her husband, if academically talented, would spend long hours studying the Judaic rabbinic texts. These resourceful women earned their incomes in various ways. They were saleswomen, peddling their goods in the marketplace or from baskets carried over their arms. Some women were shop owners, others assisted in managing family businesses (commonly referred to as "mom and pop" stores), and still others

traveled to buy and sell merchandise. Common goods were home baked items the women prepared themselves, other foodstuffs, linens, crockery, glassware, or fancy goods (Hyman, 1983).

In sociological studies of contemporary Jewish women, the debilitating and stereotypical image of the Jewish mother really was a myth; a myth which presents an oppressive, false image of women. Baum et al. (1975) explains research findings in her text.

Sociologists report that Jewish women tend to resemble closely other American women of the same age and class. Slightly more educated, on the average, than non-Jewish women of the same class, they tend to have fewer children. Since their husbands' income allows them to remain outside of the labor force, they have more time to devote to home and family than their non-middle-class mothers did. But according to some sociologists, rather than investing time in their children or their homes, Jewish women are more likely to pursue outside activities. The women described in these studies do not fit the popular image of the all-absorbing Jewish Mother who dominates her children. (p. 238)

Despite the findings that Jewish women are not all that different from their non-Jewish contemporaries, Jewish mothering has certain unique qualities which are embedded in a culture of people stemming from difficult life in the ghettos of Eastern Europe.

Jewish mothering is no spontaneous eruption, but a hold-over from a culture in which it was necessary and acceptable--indeed, highly regarded. This mothering now appears to be exaggerated because the Jewish woman has lost most of her other social functions, and because it does not fit in with American notions about mothers. The stereotype

has separated Jewish women from their own history. The result has been that, internalizing the negative characteristics of the stereotype, Jewish mothers have become their own worst attackers.

Martha Wolfenstein, in her study, "Two Types of Jewish Mothers" (1955), was one of the first psychologists to recognize the link between the behavior of American Jewish women and that of their immigrant foremothers. She pointed out that the harsh conditions of the "shtetl" and the ghetto engendered maternal protectiveness; only by the standards of a more well-established society does such behavior appear to be overprotectiveness. The "Jewish Mother" stereotype was created by third-generation Jewish writers who felt comfortably Americanized enough to be able to shrug off the heavy emotional clothing of the ghetto. (Baum et al., 1975, pp. 242-243)

Social scientists have identified some unique qualities of Jewish mothering which add some credence to the stereotypical image of the Jewish mother. These qualities include: "creative boldness, free expression of emotion--including love and anger, interference in children's problems and concern about their difficulties, high expectations for children, pride in their abilities, respect for originality, and reward for their achievements" (Baum et al., 1975, p. 244). These qualities have been stereotypically defined as negative; but in reality, these are the same qualities which have led to a degree of success in child-rearing. In fact, they have helped shape a culture of Jewish people who have a low crime rate, a low infant mortality rate, and high educational attainment. "These are the traits that have characterized Jewish women throughout history. Traits that enabled Jewish women to keep their

families together in the "shtetl" and to ease their transition to the New World are the very same ones the processes of assimilation ... were bent on exorcising" (Baum et al., 1975, p. 244). This stereotype, like all stereotypes, created problems for those included in the target population. That is, the qualities being described are, under normal circumstances, rather commendable, but the over-exaggeration of these qualities becomes negative, which is exactly what the stereotype accomplishes (Baum et al., 1975).

As the immigrant Jews and their sons abandoned Jewish study as their ideal and focused their ambitions on the economic and professional success valued in America, the newly American Jewish woman, like her non-Jewish counterpart, was encouraged to restrict her activities increasingly to the home and mothering. Her energy, which had found a variety of outlets both in the old country and in the immigrant ghetto, became focused almost exclusively on her family. She found, too, that the qualities of strength and competence with which her mother and grandmother had served their families so well outside the home in Eastern Europe and in the immigrant ghettos of America were no longer respected. The self-sacrificing "Yiddishe Mamma", celebrated in song and story well into the 1930s, had been transformed in literature by the 1950s into a domineering and guilt producing monster. It was not the Jewish woman who had changed so much as the way in which she was perceived. The characteristics Eastern European Jewish culture had fostered and admired because they served to maintain a stable family life in the midst of poverty and persecution were found unacceptable in mid-twentieth-century America. (p. 15-16)

This literature review has discussed Jewish women within the two frameworks of historical perspective versus the stereotype of the Jewish mother. The important issue is

that Jewish and non-Jewish women today, like women throughout history, occupy multiple life roles -- wife, mother, and wage earner. The problem in contemporary U.S. society is that Jewish women are, unfortunately, compared to the stereotypical and mythical Jewish mother description. This perpetuates a dilemma for contemporary Jewish women who discover that the demands proposed by a stereotype are unattainable.

It has only been during the recent past, and probably partially a result of societal mores, feminism, socioeconomic changes, and greater mobility, that Jewish women have been fulfilling not only the values of their ethnic heritage, but values indicative of mainstream America. Therefore, Jewish women, because of their cultural history, are particularly susceptible to role conflict and multiple role lifestyles (Latting & Wolf, 1987).

Today, women are assuming the roles of wife, mother, and career women just as their grandmothers had. The distinction is that today's American society is emancipated, released from the ties that ghetto life dictated, and free to pursue individual aspirations difficult for women to achieve only a few decades ago even in the United States. For example, the extended family structure is no longer commonplace (freeing women to pursue endeavors outside the home, but also resulting in the childcare dilemma); a lengthy and/or time-consuming commute to a worksite is not

unusual (reducing the amount of time available to spend in the home and with family); economic demands force many women to assume a major responsibility for contribution to the household income; and, finally, personal growth, self-fulfillment, self-realization, and self-actualization are strong motivators for women developing professional and non-traditional careers.

In closing this segment of the literature review, I will once again draw upon the work of Baum et al. They so eloquently concluded their discussion of the stereotypical image of the Jewish woman with the following:

Although certain themes and images run continuously through their history, American Jewish women are not, ultimately, reducible to any one set of characteristics or fully drawn by any single description. Their varied class and national backgrounds produced different patterns of assimilation, and the experience of each generation has, in certain ways, been unique. Yet in their search to establish a valid identity, one that does not diminish them either as women or as Jews, American Jewish women of all ages and backgrounds have begun to move closer together. They are questioning the roles that have been assigned to them and the values on which those roles are based. They are denying the stereotyped images by which they have been portrayed and replacing them with accurate representations of themselves and expressions of their experience. Far from denying the tradition of Jewish womanhood, they are drawing upon its strength to face modern challenges. (Baum et al., 1975, p. 260)

This marks the point at which this current dissertation research begins. This dissertation attempts to continue

this process of description, reflection, analysis, and change for the American Jewish women of the future.

One can barely study a facet of Judaism without stumbling across mention of or reference to the Jewish family. The Jewish family is an institution which has a specific set of values unto itself. In the previous section, this literature review attempted to identify and dispel the mythical stereotype of the Jewish mother. It will now identify and, hopefully, dispel another stereotype which Jewish women are subjected to: the Jewish family. The Jewish family is often thought of as the very pinnacle of Jewish preservation. The myth leads one to believe that Jewish spouses rarely divorce; Jewish families never experience domestic violence or child abuse; Jewish men are warm, caring, and wonderful providers; and the Jewish family is an institution which, singlehandedly, and under the guidance of the "Jewish Mother", has preserved the entire Jewish population (Schneider, 1984).

Within the framework of the family, Hyman (1983, 1989) discussed a myth which Jewish women are summoned to uphold: Not only has the Jewish family preserved Judaism, but the Jewish woman is central to the proper functioning of the Jewish family and the perpetuation of Jewish values. Additionally, the Jewish mother is responsible for educating both boys and girls; it is the mother who teaches Jewish children how to grow up Jewish (Hyman, 1983). This seems a

huge burden for women to bear; and yet, Jewish men are conveniently omitted from most discussion of family. The woman's place was clearly in the home, in addition to, and despite her efforts at, contributing to the family income.

Even today, this mythical premise remains.

Traditionalists believe that for Jews to survive, Jewish families must survive. And, the survival of the family is best left to the woman. It is the woman who provides nurturing for her husband and children. Hence, the Jewish people will thrive as a direct result of this nurturance. Conveniently, this theory burdens women with blame as birth rates decrease, divorce and intermarriage rates increase, and membership in Jewish congregations falter (Hyman, 1983).

In dispelling this myth one need consider the factors surrounding family life. Socioeconomic, cultural, and religious factors all play a major role in the survival of any people, including Jews. In other words, too many factors contribute to survival for just the women to be credited and burdened. Hyman believed it was not the family which perpetuated Judaism; rather, Jewish existence has been the result of the combination of persecution, government tolerance/intolerance, and a Jewish community with coercive authority over its members (Hyman, 1983). In her analysis, Hyman stated, "It can be argued, then, that religious commitment, the external situation, and the nature of the Jewish community served to preserve the traditional Jewish

family, rather than that the Jewish family preserved Judaism" (Hyman, 1983, p. 21). If we are to believe this conclusion, then Jewish women should not be threatened or persecuted for their willingness and interest in developing careers; they should not be "blamed for contemporary Jewish problems (including falling birth rate, increasing inter-marriage rate, and increasing divorce rate) and urged back into the home" (Hyman, 1983, p. 24). Rather, Jewish women should be applauded for their strength, self-confidence, authority, and ability to continue a heritage established by their foremothers centuries ago (Hyman, 1983, p. 24).

An essay written by Steven M. Cohen titled "Vitality and Resilience in the American Jewish Family" (Cohen & Hyman, 1986) put into perspective some of the "threats to the Jewish family" which pessimists have been concerned about. Cohen drew the following conclusions in his essay: First, the Jewish people are not remaining life-long singles; rather they are marrying at a later age (similar to highly educated Americans in general). Second, Jews are not necessarily having fewer children, they are having them later in life. Third, the Jewish divorce rate, contrary to popular belief, has risen in line with the overall American divorce rate. Fourth, on the issue of intermarriage, Cohen concluded that "intermarriage trends also seem to hold out no immediate threat to the continuity of a large American Jewish population" (Cohen, 1986, p. 226). Finally, he

further explained that younger Jews are not less "Jewish"; rather, they are merely less married, because many singles (including young singles) typically remain unaffiliated with Jewish institutions. Thus, as these singles age, and probably marry later, and will probably have children later, and become affiliated with Jewish institutions later, they will be thought of as "more Jewish".

Hyman convincingly argued that "the family has become the issue on which concern for assimilation has focused within the Jewish community" (Hyman, 1989, p. 180). In her argument she stated

Emancipation, mass migration, and entry into urban industrial economies promoted relatively rapid social change among Jews and stimulated feelings of discontinuity with the past. Changing roles for women appeared to disrupt the stability of the home. Alert to the decline in Jewish religious practice, Jewish communal leaders blamed contemporary Jewish families for deviating from the standards of a noble past and attributed assimilation to the Jewish family's alleged failure to maintain its traditional strengths. As the guardian of the hearth in the period of bourgeois domesticity, the Jewish woman, in particular, was held responsible for the behavior of her husband and children. These two contradictory though related themes, of nostalgic pride and contemporary anxiety, have coexisted in Jewish portrayals of the family in modern times. (Hyman, 1989, p. 180)

The striving for education, upward mobility, and assimilation probably accounts, to some extent, for the changing role of women in the immigrant American Jewish family. The East European immigrants, West European, and American Jews were able to "achieve solid middle and upper-

class status in one to two generations" (Hyman, 1989, p. 181).

Because of their increased family incomes, Jewish women were able to retire from the business and work world, able to spend their time in the home.

Though Jewish tradition had always promoted different roles for men and women, economic necessity and social hardship had modified those gender ideals in practice. Now the amenities of middle-class life enabled their realization, reinforcing with a secular ideology women's subordination to their husbands and channeling women's aspirations for meaningful work into the realm of philanthropy. (Hyman, 1989, p. 181-182)

Thus, for the first time, it was no longer necessary for women to earn an income to help feed the family. Instead, they were expected to stay home, socialize, raise children, and, in general, be caretakers. This was especially prevalent among post World War II, second-generation Jewish women in the United States. With extra time to spare, and without the responsibilities of a job, it became fashionable to actively participate in such philanthropic women's groups as Hadassah, B'nai Brith Women, the National Council for Jewish Women, and local groups such as a synagogue sisterhood. Today, although these groups are still active and important, it is not uncommon to see local chapters struggling to attract active members. For a comprehensive analysis of Jewish women's involvement in the Jewish community's organizational structure, see Goldstein (1990).

These philanthropic groups served an important purpose for Jewish women: Work in these organizations, on a mostly volunteer basis, gave women a sense of belonging and accomplishment outside of the home. Similar to their work as housewives and mothers, this philanthropic work, too, was met without monetary compensation. Today, women work for economic, social, and personal reasons. Regardless of their reasons for working, however, women's time, energy and interests are clearly challenged if they are to contribute volunteer hours to the community; and the issue of women working without compensation is one which deserves a separate dissertation altogether.

Hyman provided us with several examples of the romanticized view of the Jewish family, and the mother as the pillar of that family. Yet, upon reading her thesis, one cannot turn away unaware of the reality. That reality is, without question, the notion that Jewish women are not solely responsible for Jewish assimilation nor for the apparent breakdown of the Jewish family. Hyman concluded her discussion with the following paragraph:

By focusing on the failings of Jewish mothers as transmitters of Jewish culture to their children, communal leaders were able to project on women their own guilt over their inability to set limits to assimilation. In doing so, they transformed assimilation from an individual to a familial act, from activity in the public (masculine) sphere to inactivity in the domestic (feminine) sphere. They thereby reshaped communal perceptions and discussion of the Jewish family. Even as the Jewish family remained relatively stable -- and perhaps more resistant to change than other

aspects of Jewish life -- Jewish spokespersons from the end of the last century until our own day have combined the old expressions of pride, increasingly retrojected into the past, with new themes of the decline and crisis of the Jewish family of their own time. The modern Jewish family, as ideological construct, has thus become the symbol for the deleterious consequences of assimilation, for the discontinuities of modern Jewish history. On the threshold of the modern era its idealized image was superior to its social reality; for the past century the reality of Jewish family life has been more favorable than its image. (Hyman, 1989, p. 190)

Attempting to reclaim and understand an accurate history surrounding the Jewish family, and therefore, the Jewish woman, is the task at hand. An understanding of the fact that Jewish families have had a rather typical and expected history of assorted difficulties will contribute to a more rational, objective understanding of Jews in America today. In their discussion of East European Jewish women in America, for example, Charlotte Baum, Paula Hyman, and Sonya Michel explained that

Jewish family life in America was disintegrating under the strain of cultural assault and social dislocation. A study by the United Hebrew Charities of family desertion among Jews from 1910 to 1923 reveals some of the main causes: Immorality of husband, or wife, or both; incompatibility of temper; shiftlessness; intemperance; economic conditions including industrial disturbances; financial depression; insufficient wages; illness; discrepancy in ages; interference of relatives; differences in nativity; forced marriages; and immigration of the husband ahead of his family. Husbands who spent a few years here without their families often formed liaisons with Americanized women and then rejected their wives when they arrived, finding their traditional ways and appearance embarrassing. (Baum, et al., 1975, p. 116)

This type of stressful assault upon the Jewish family became so prevalent that the Jewish Daily Forward, a publication widely read by Jewish families, carried a column titled "Bintel Brief" ("Bundle of Letters") and another column titled "The Gallery of Missing Husbands." The "Bintel Brief" was a forum for men and women to write letters attempting to restore domestic harmony; "The Gallery of Missing Husbands" published photographs in an attempt to locate deserting husbands. These are problems from recent history that few Jewish children hear about today. One might hear stories of grand-parents and great-grand-parents working hard and struggling to establish a successful life in America. Yet, one rarely hears about the other struggles: Abandoned wives and children, women and children working under deplorable conditions, and women carrying the responsibilities of tending to husband, children, housekeeping, and a paying job.

Similar to the stereotype of the Jewish mother, there exist myths and stereotypes about a romanticized view of the Jewish family. Debunking these myths will allow for greater personal growth and individual decision-making among Jewish women today. Women have been expected to live up to a false, inaccurate, mythical standard. The purpose of this thesis has been to promote a realistic image of the Jewish woman in American history. Through the reclamation of successful role models of Jewish women, today's Jewish woman

can reject stereotypical expectations. She will, instead, be able to choose and justify a lifestyle tailored to her interests and goals.

Jewish Feminism

The problem remains that contemporary Jewish women are faced with ethnic and cultural pressures, from both family and Jewish community, to become part of a "family" (usually meaning marriage and childbearing). In other words, a Jewish woman is often not considered successful unless she has achieved status as a wife and mother. Even when marriage and childbearing are not major life aspirations for an individual contemporary Jewish woman, subtle familial and community pressure can be insurmountable. As long as women bear this burden -- accepting and fulfilling these myths upon demand -- personal growth, development, and life satisfaction may be hindered and/or compromised.

The women's movement and feminism have assisted some women in shedding these expectations. For the purposes of this current research project, the following definitions will be utilized. In a broad sense, the women's movement is the "theoretical study of the social relations of capitalist patriarchy. ...Its basic premiss is that women are oppressed legally, economically and culturally and that changes in law, social policy and attitudes are needed to redress the unequal status of women" (Humm, 1990, p. 242). Feminism is defined as "the ideology of women's liberation since

intrinsic in all its approaches is the belief that women suffer injustice because of our sex" (Humm, 1990, p. 74). Three factors usually contribute to a woman defining herself as a feminist: Consciousness raising; a knowledge of women's oppression, and a recognition of women's differences and commonalities (Humm, 1990, p. 75). As members of a religious and cultural group which is patriarchal in power structure, Jewish women often identify with both the women's movement and feminist ideology. Judaism from a feminist perspective has been carefully and convincingly delineated in the text by Plaskow (1990). She makes a strong case for the conflicts inherent in defining oneself as both Jewish and feminist, and speaks to the struggles women have experienced in trying to grapple with this essential question. The essence of her thesis addresses one basic issue: exclusion -- women's exclusion from Jewish religious leadership, from Jewish history, from Jewish public observance, to name a few (Plaskow, 1990).

Jewish women have to cope with three major societal and cultural barriers: Biological determinism, which states that men and women have predetermined social roles (evident in secular, as well as Jewish society); invisibility in Jewish history; and the oppression of anti-Semitism. It is not surprising, therefore, that Jewish women in the United States were active in the women's movement from its inception (Humm, 1990). Jewish feminism today examines

Jewish history and contemporary Jewish life in relation to women. It further attempts "to distinguish between forms of oppression and the connections between racism and anti-Semitism and to develop an analysis of Jewish identity and anti-Semitism within a feminist context" (Humm, 1990, p. 108).

Jewish women have been struggling for equal education and employment opportunities for decades. During the early 1900s a prime example of the Jewish women's quest for equality can be observed by studying the Jewish minority in Poland. Formal study of the ancient rabbinic texts was limited and restricted for girls; not because of some ancient law forbidding education for girls, but rather because of the tradition of only educating boys. By the early 1900's many parents sent their daughters to secular schools since no restrictions applied to secular education for girls. In the Polish schools, girls were exposed to modern, secular culture. The girls began to question religious values and traditions; some were influenced by the feminist movement in Poland, Marxism, or other revolutionary ideologies.

Through sociological analysis, one is able to understand why educating Jewish girls became acceptable (Koltun, 1976). The Polish Jewish community was facing many changes in their socioeconomic situation. Modernization and mechanization required a larger labor force. Mechanization

and technology required education. Additionally, the use of birth control increased, while at the same time women were experiencing greater longevity due to improved medical technologies. The availability of work outside the home increased; the variety of work roles increased; and both men and women were occupying these new roles. Furthermore, women who were educated and working outside the home were able to "bring back with them new ideas and new perceptions of themselves as complete human beings" (Weissman, 1976, p. 144).

This example of early feminism from Poland is indicative of the way in which a society (U.S. society) and its environmental changes contribute to assimilation. Through this example, one can see that assimilation and secular culture affected the Jewish people even before their immigration to the United States. Changing ethnic and cultural mores are not unique to the United States. Much of the past literature is quick to blame feminism for a breakdown in Jewish values among Jewish women in the U.S. today. For example, in discussing "American Jewish Feminism" one sociologist wrote:

Just as contemporary Jewry leaves much to be desired in the eyes of modern feminists, so has feminism been viewed suspiciously by many conventional American Jews. Perhaps the paramount reason for this hostility is feminism's image as an opponent of the family, of population growth and of volunteerism, all of which are heartily endorsed by contemporary Jewish survivalists. Moreover, any ideology imported from the non-Jewish world is bound to be viewed with suspicion

by an ethnic community fearful of succumbing to assimilation. (Cohen, 1985, p. 508)

Regardless of whether or not a person identifies with the feminist movement in the United States, it is impossible to ignore the fact that feminism has raised the consciousness of Americans. Additionally, feminism has provided the foundation and climate necessary for women to begin to achieve equal opportunities in the workforce. Judaism cannot escape feminism, nor can feminism ignore the presence of Judaism. And yet, the conflict inherent in the blending of Judaism and feminism is great.

The American Jewish community has not been immune to the forces of feminism. Indeed, throughout the 1960s, a number of Jewish women--perhaps the most prominent of whom was Betty Friedan--began to take an active part in the burgeoning feminist movement. By 1974 Ms. magazine featured a series of essays that asked: "Is it Kosher To Be A Feminist?" Implicit in the essays by Paula Hyman, Audrey Gellis and Bracha Sachs was a critique not only of women's roles in American society but also of the religious roles traditionally assigned to Jewish women. (Umansky, 1985, p. 478)

There are basic dogmatic differences between feminism and traditional Judaism.

In Judaism, there is a division of labor for the effective functioning of society: Men function in a social sphere and women function in a family and supportive sphere. Feminism is trying to equalize that division, or at least provide choices. That's where the tension has developed. . . . It's not that there aren't strong Jewish women. There are -- they simply are not talked about, known, or studied. (Adelman, 1986, p. 111)

While it is true that feminism and traditional Judaism often have divergent agendas, religiously observant Jewish women

frequently find themselves in careers which demand much of their time. Furthermore, other groups of Jewish women may be affected by a history of ethnic values. For example, women who would not consider themselves observant, but do identify, in some ethnic or cultural way, as being Jewish, are carrying around generations of family value systems. These ethnic and cultural value systems carry definitions which dictate the meaning of success for a woman. This is but one example of the conflicting value systems which bombard Jewish women today. Greenberg, in discussing feminism and Judaism, stated that

Support of career women, single women, and women involved in political change need not imply denigration of the perspective of a total life. Family, career, and advanced education must not be seen as options that exclude each other, for each can be pursued at different levels of intensity and different life stages. This kind of thinking may help women who respond naturally to the roles of wife-mother to feel less anxious in the face of contemporary pressure to choose one role exclusively or to be superwomen, pursuing everything simultaneously. (Greenberg, 1981, p. 14-15)

Greenberg's recommendation was to allow the feminist ideology a place within traditional Judaism; to allow Jewish women legitimate life options which will promote personal growth and fulfillment. Rather than ignore and suppress the accomplishments of feminism, Greenberg suggested that traditional Judaism adapt and compromise, elevating the status of women and making it possible for Jewish women to gain greater acceptance in a variety of life roles. Her

concept is to maintain a commitment to "halachah" (traditional Jewish law) while working for women's change from within that commitment. Umansky summarizes this conflict:

Yet no matter which stance towards halachah one adopts, the feminist who continues to identify as a Jew needs to raise a second question: is there a conflict between Jewish and feminist values and if so, to which should one adhere? In confronting this issue, Blu Greenberg has maintained that there are certain conflicts between feminism and Judaism, that feminism, for example, encourages a different kind of sexual morality, places greater emphasis on material success, and seems to reject the notion of sex-differentiated roles in favor of androgyny. In addition, feminism views the decision of whether to have children as one of individual choice while, at a time when the world Jewish population is actually decreasing, Judaism and the concern for Jewish survival dictate a commitment to the perpetuation of family life. (Umansky, 1985, p. 491-492)

Bauman summed up a discussion of Jewish feminism by writing, "In spite of all, many Jewish feminists are feminists because we are Jews. Our Jewish heritage is one of activism in the cause of freedom and justice. Paradoxically, our Jewish experience has taught us the importance of feminist issues. Stripped of male dominance, the Jewish world view may not be so different from the feminist world view" (Bauman, 1983, p. 94).

The important role of feminism cannot be ignored in the study of contemporary Jewish women and work. It is evident that feminism may be responsible, in part, for the accomplishments of women. "Despite conservative political trends in the United States and despite what some feel is a

backlash against the feminist movement, the inroads that Jewish feminism has made, however few, are already too deep to be eradicated. Having tasted the fruit of the tree of knowledge, Jewish women are discovering that there is no road back to Eden" (Umansky, 1985, p. 492).

This research is an attempt to join the literatures in the fields of Jewish Women's Studies, Career Development, and Values Clarification. This research focuses on Jewish women for several reasons. First and foremost, a study was recently published by Monson (1987) in which she described a tendency of Jewish women to "want to have it all." Compared to the general population, Jewish women choose not to give up one lifestyle option for another; that is, an overwhelming proportion of Jewish women want to be successful career women, mothers and wives. This is the epitome of the "Superwoman Syndrome" (Shaevitz, 1984). One is led to ask: What values make these women choose such difficult and, yet, rewarding options? How successful are these women at juggling these three roles simultaneously? And, how do these women cope with this multiple role scenario?

In an attempt to answer these questions, the investigator has completed a literature review looking at three major value-rich areas: The Jewish mother, the Jewish family, and Jewish feminism. One goal has been to understand and describe the life and work situation, from

these three perspectives, which Jewish women have faced in the United States during the past century. This document will now continue with a focus on women's career development.

Women's Career Development

The following is a brief review of research on women as viewed from within the field of career development. Research within the field of career development has focused on women during the past 30 years (Brooks, 1990; Gaskell, 1990). For a review of recent developments in career development theories encompassing issues specific to women and ethnic minorities see Brooks (1990). Regarding issues pertinent to women, Brooks (1990) described several developing theories attempting to better explain women's career development: Hackett & Betz's (1981) application of self-efficacy to vocational behavior; Astin's (1984) need-based sociopsychological model applicable to both men and women; Gottfredson's (1981) developmental theory of occupational aspirations also applicable to both men and women; Forrest & Mikolaitis's (1986) relational identity theory accounting for both the male perspective of the separate and objective self as well as the female perspective of the connected and attached self; Farmer's (1985) social learning-oriented model; and Fassinger's (1985) covariance structural modeling of career-choice which

takes into account, among other variables, feminist orientation.

Brooks identified issues pertinent to the applicability of career development theories for racial and ethnic minorities. She described three recurrent themes among the criticisms of existing theories: "The theories are based on erroneous assumptions, particular theoretical concepts are not applicable, and important career determinants are omitted from the theories" (Brooks, 1990, p. 384). She said that while there exist "numerous criticisms concerning the inadequacy of career development theory in regard to racial and ethnic minorities, nevertheless, no effort to develop new theory or adapt old theory could be located in the literature" (Brooks, 1990, p. 387). Brooks' co-editor, Brown (1990), interestingly, made a strong case for continuing to develop separate career development theories for women and minorities because of the "likelihood that greater numbers of research studies will be focused on these groups as a result" (Brown, 1990, p. 507). He further stated that developing and revising existing theories carries merit:

First, while sex role and race do influence socialization, and thus the career development process, it may be more feasible to revise current theories, as Super (1957, 1984) attempted to do, so that differences can be accommodated within more global theories. Current theories should not be discarded in favor of piecemeal theories. To discard them would result in throwing out years of research and thinking, which have some degree of validity, since many of the psychological, sociological, and economic variables influence men, women and minorities in a similar manner. (Brown, 1990, p. 507)

Regarding the comparison of career development theories, Osipow (1983) concluded that theorists have differing objectives: "Some theorists are trying to explain why people make the choices they do (for example, Holland); others are emphasizing the development of career choices over time (for example, Super)" (Osipow, 1983, p. 307). Super's theory, though seemingly inapplicable to contemporary women (earlier versions place emphasis on homemaker as a primary life role), carries the advantage of rigorous empirical testing and years of revision (Brown, 1990). Brown (1990) made a strong case for the continued use of Super's theory in researching women's career development as he cautioned that new and emerging theories lack the rigorous scrutiny which Super's model has endured. Taking this into account, this current dissertation will draw upon Super's theory in examining Jewish women's career development.

Donald Super's work in the field of career development cannot be overestimated. His publications are abundant, dating back to the 1950's, and he continues updating, revising, modifying, testing, and improving his theory of career development (Super, 1957; Super, 1989; Super, 1990). For an autobiographical review of his work in career development theorizing, see Super (1990).

Regarding the applicability of his theory of career development for women Super wrote:

The hypothesis that the careers of males and females differ in some important respects has been generally assumed because of woman's role as childbearer. In my 1957 text, I noted the fact that the then-available data on career patterns were for males only, and I suggested modifications that appeared to be needed....These have since been examined empirically...and have found support. These patterns in women were described as follows: Stable homemaking, conventional (working followed by marriage), stable working, double-track (working while homemaking), interrupted (working, homemaking, and working, either while homemaking or after having given up homemaking), unstable (recycling), and multiple-trial. In men, the patterns have been found to be stable, conventional, unstable, and multiple-trial only, because homemaking has traditionally been an incidental rather than a major life-career role for men. The theory therefore appears to be essentially applicable to both sexes if modified to take childbearing and marriage into account. (Super, 1984, pp. 215-216)

Super further stated that research indicated no sex differences regarding the role which self-concepts play in the career development of males and females (Super, 1984, p. 216).

Super's theory is graphically depicted in Figure 2: Donald Super's Archway Model of Career Development which summarizes the major components of his theory. The Archway Model was "designed to bring out the segmented but unified and developmental nature of career development, to highlight the segments, and to make their origin clear" (Super, 1990, p. 200-201).

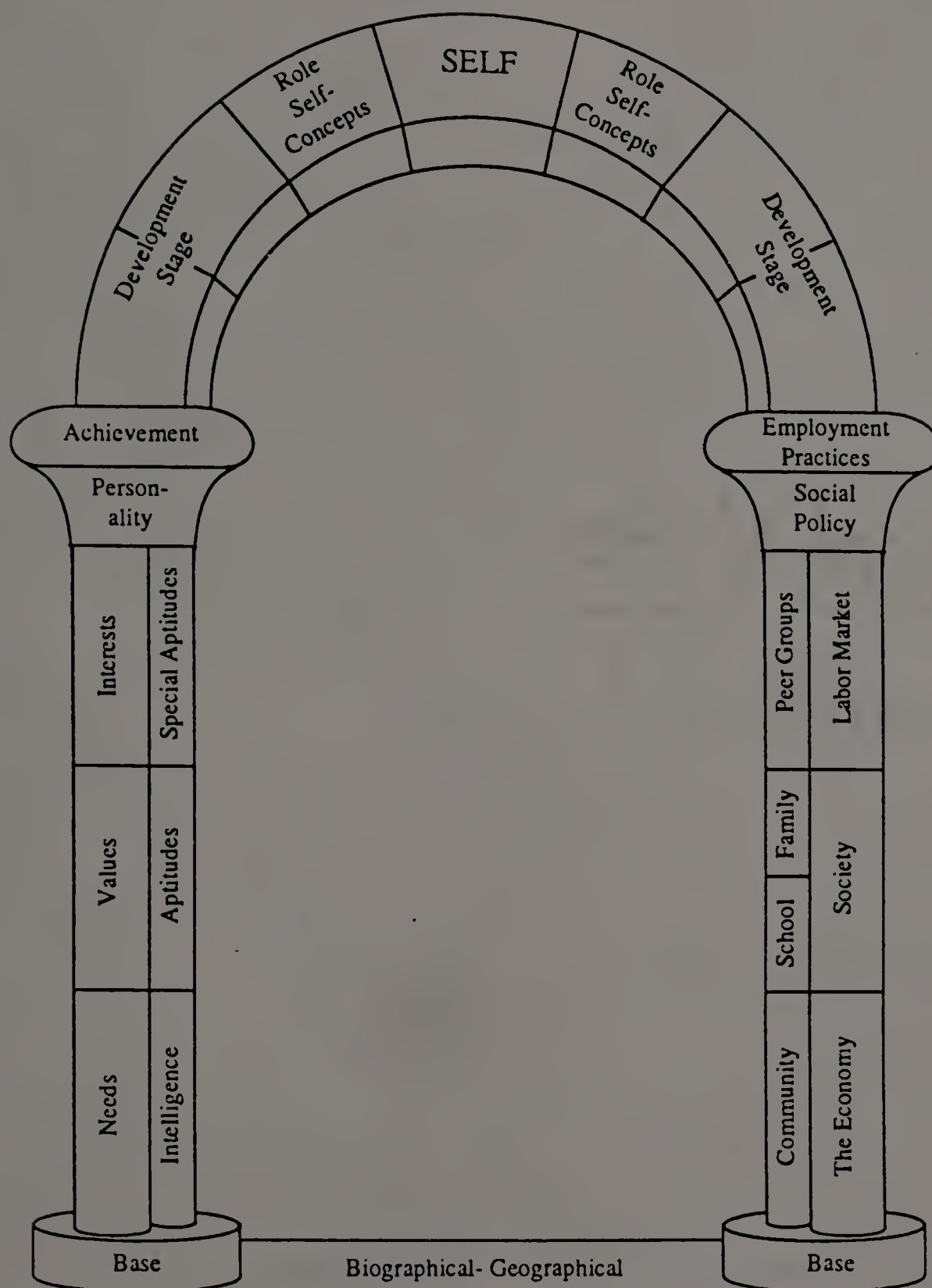


Figure 2 Donald Super's Archway Model of Career Development

The Archway Model is described in great detail in Super, (1990), including the following excerpts:

The Career Archway happens to use a Norman arch...for graphic purposes... Its base consists of three large stones, with the biological-geographical foundations of human development as the doorstep, and with a large stone at either end supporting (on the left) the person (psychological characteristics) and (on the right) the society (economic resources, economic structure, social institutions, and so on) that acts on the person and on which the person acts in growing up and functioning as a unit in society, in which the individual pursues his or her educational, familial, occupational, civic, and leisure careers... (p. 201)

Personality is the global construct used to include all of the qualities that constitute a person. Graphically, it is represented in the Archway Model by the left-hand column, with its biological base, the needs and intelligence that develop from it in interaction with the environment, and the values that derive from needs as objectives that are sought in activities found likely to lead to the attainment of those values, activities that are synthesized as interests... (p. 202)

The fact must be stressed that these two columns interact, for in order not to clutter the diagram, the vectors between the columns have been left out. Lines should be drawn, with arrowheads at each end, representing the dynamic interaction of individual and society. Natural resources, the economy, and the family influence the development of aptitudes, values, and interest, as does their use in school and at work... (p. 203)

At each end of the arch are the developmental stages: At the left, childhood and adolescence; at the right, young adulthood and maturity. These stages each confront the individual with developmental tasks arising from chronological age and social expectations. During these stages, the individual occupies certain positions, such as those of child, student, worker, spouse, and so on, and develops concepts of himself or herself in each of these life roles. The keystone of the Archway is the person, the decision maker in whom all of the personal and social forces are brought together, organized in terms of concepts of self and of roles in society. (p. 203)

Super's self-concept, life-span, life-space theory (e.g. the Archway Model) provided an appropriate theoretical construct for this current research project in that the primary research questions in this study related to the major themes evident in the theory. Furthermore, the theory accounts for both one's career decision-making over time and one's commitment to multiple life roles.

The next section of this literature review will focus on women's career development and the barriers with which women contend. Within the field of career development few references to ethnically focused research exist (Brown & Brooks, 1990; Luzzo, 1992; Leong, 1991). I believe there are several reasons for this phenomenon: Academic research focusing on working women seems barely approaching a stage of adolescence; women have, erroneously, been systematically studied as one homogeneous group (i.e., male versus female; black versus white); until recently, Jewish women, along with other groups of women, have not been studied widely.

In determining the worthiness of pursuing ethnic research in career development, the investigator had to search only briefly. The first validation came from Linda Brooks, a specialist in the field of women's career development. When I asked her if she thought the study of Jewish women and career development was appropriate and justifiable, she, without hesitation, replied, "We desperately need research like this." During our

conversation, she continued to say that ethnic and racial specific data in the field of career development has "stopped dead, and we're only beginning to see a needed resurgence" (Brooks, 1989). A second validation came from reading an announcement for a call for manuscripts which resulted in the publication of a special issue of Career Development Quarterly focusing exclusively on ethnic minorities (Leong, 1991). The conclusion one could draw was: Although it may be difficult to find career development research on ethnic populations, it is certainly appropriate to conduct such research.

The study of Jewish women and career development was both interesting and difficult. Foremost, one had to define Jewish women as a cultural and ethnic group in addition to a religious group if one believed that there were links between ethnic and cultural values and a person's lifestyle. According to David Fishman, professor of Jewish history at the Jewish Theological Seminary, considering Jewish women as an ethnic group was an appropriate definition (Fishman, 1989). An appropriate operational definition for ethnicity was provided by Rosenthal (1986): Ethnicity includes (1) affiliations with groups and associations of the Jewish community; (2) elements of ethnic identity; and (3) practices that are related to background or membership in Jewish organizations. This definition incorporates structural, cultural, symbolic and behavioral foci critical

to the study of ethnicity. While it is true that Judaism is certainly a religion, many Jews today identify with only the superficial concepts of the religion. Within a secular society, many Jews have opted to observe very little of the traditional religious ritual. They share, however, commonalities based upon past experience and continue to identify with values inherent in Judaism, and this is best studied through the structural, cultural and religious foci of American Jewish life (Showstack, 1990). Because of this, Jewish women, who do not consider themselves religious or "very Jewish", make decisions based upon a tradition of ethnic standards and values prescribed to them through generations of belief. Unfortunately, many Jewish women (and men) are no longer able to identify or explain the reasonings behind these values; they merely agree to them because of the strong pressures and messages passed down through family. Jewish people have an ethnic heritage and identity which dictates many of our modern motivations. For this reason alone, Jewish people may be considered an ethnic group worthy of study.

The question of Jews as an ethnic group worthy of study, however, is most convincing in the work of Winter (1992), whose research indicated that American Jewry demonstrates that "community integration is based both on religious beliefs and practices and on the ethnic or communal concerns of Jews as a people" (Winter, 1992).

Winter described American Jewry as an "ethno-religious" group, rather than Judaism as a religion, separate from Jewish ethnic communities, in direct contention with findings from Levine (1986).

Finally, Smith (1991) presented a convincing and comprehensive conceptualization of ethnic identity development. She maintained that ethnic groups in the United States, including Jewish Americans, are distinguished from each other through: Family structure, family roles assumed by men and women, belief systems to which one ascribes, value orientations one is raised with, language, ethnic signs and symbols, and reference group perspectives one shares with others (Smith, 1991). She further asserted that one is born into an ethnic group and becomes related to it through emotional and symbolic ties. For that reason alone, inclusion criteria for participation in this current research intentionally excludes women who converted to Judaism, the premise being that one's ethnic values are shaped, in part, through years of being raised in a Jewish family. (Of course exceptions may exist, for example, a gentile raised by Jewish adoptive parents, who later converts to Judaism...but that will be left for another scholar to explore.)

The study of women's career development, also, is complex. Women, in general, have a "vast array of special needs, issues, and life circumstances" (Brooks & Haring-

Hidore, 1988). Linda Brooks has an astute understanding of the dilemmas which women face in making career choices. Some of these dilemmas include the decisions surrounding marriage, motherhood, and women's awareness that

nontraditional jobs may require the ability to cope with several difficult situations, such as isolation and lack of support in a primarily male environment, sexual harassment, discrimination, and sexism. ...The literature on dual-career marriages has documented the need for a variety of skills in such areas as conflict, time management, negotiation, etc. (Brooks, 1988, p. 229)

A primary focus of women's career development is centered around the barriers which women face in planning for and implementing their careers.

A recent publication provided a literature review applicable to this current study, a review which explored the relationship of the following four factors to women's career continuity: Husband's attitude toward his wife's paid employment, financial considerations, household responsibilities, and the woman's personality variables (Stoltz-Loike, 1992). This article is important because it drew from 15 years of literature and concisely presented the findings in a well organized summary. Essentially, Stoltz-Loike concluded that it is imperative that career counselors help families find ways to balance the roles of wife, mother, and career woman, and that this balance will be critical if women are to meet the complex challenges of career success and continuity (Stoltz-Loike, 1992).

A special issue of Journal of Social Behavior and Personality (Vol. 3(4), 1988) contained articles which addressed the interchange between work and family. Included in this issue was a selected bibliography which included 315 published works, 56% published since 1980. The references are limited to professional, academic citations only, excluding articles found in the popular press. This bibliography will prove useful for an investigator pursuing further knowledge in the field of work and family issues. The work/family challenge has been briefly addressed in Kahnweiler & Kahnweiler (1992) in an article which focuses primarily on the implications for organizations and the role of career counselors in responding to clients who are facing the work/family dilemma.

It is impossible to ignore the fact that not only do women have to overcome the career barriers they face, they also have to overcome the barriers and difficulties associated with occupying multiple roles in their lives. The burdens and expectations placed on women to excel as wives and mothers can be overwhelming and difficult, especially when coupled with the expectation to excel in her career development, personal growth, and achievement. This phenomenon, typically referred to as the "Superwoman Syndrome" has been associated with Jewish women (Shaevitz, 1984; Schneider, 1984; Monson, 1987). Much of the women's career development literature is sensitive to this issue;

although the literature does not focus on particular ethnic groups, it does focus on the multiple role issue which many women consider at some time.

During the 1989 Convention of the American Association of Counseling and Development, Dr. Marilyn Haring-Hidore delivered a presentation titled, "Career Counseling with women: Uncovering the hidden issues." She presented an impressive array of issues, or barriers, which affect women's choice of occupation, performance, advancement, and job satisfaction.

Factors which affect a woman's choice of occupation include: Communal versus agentic values; low self-efficacy; fear of success; impostor phenomenon; emphasis on opportunities rather than goals; job versus career; and circumscribed aspirations. Factors which affect women's vocational performance and advancement include: Dual careers; women's ways of knowing; emphasis on additional training; risk-taking behavior; single parenthood; glass ceiling effect; management style; and power issues. Factors which affect women's job satisfaction include: Null environment; women's work equals low pay and low prestige; tendency to judge job by whether the woman likes doing it; and sense of fairness and justice. (Haring-Hidore, 1989)

These factors affect not only women's career development, but also women's work, management, and leadership styles. Further, these issues infiltrate into women's lives in a general sense; in everyday interactions with men, children, family, and with self (in the form of self-talk). The investigator of this dissertation proposed that Jewish women are affected by these factors from two perspectives: The secular perspective and the ethnic perspective.

Not only are women subjected to the secular/social (familiar) interpretation of these factors, but this investigator believes there is an ethnic interpretation as well. Take as an example the issue of single parenthood. According to Haring-Hidore, the issue of single-parenthood affects women's career development several ways: Her performance, her advancement, and the likelihood of her getting a "bad rap" (being systematically excluded from certain prospects) are three major barriers single-parents face. For the Jewish single-parent, in addition to these three barriers, one finds additional (ethnic) barriers based upon the same issue: Lack of support (or very little support) from the organized Jewish community; feeling of not belonging to the organized Jewish community; and feeling like a failure because of ethnically rooted expectations. All three barriers are based upon the notion that the Jewish ethnic value system promotes a family consisting of a husband, a wife, and one or more children. This study began to explore some of these issues.

Women who counsel other women in the field of career development find themselves in an interesting position. Sharon Kahn has written about the field of Feminist Counseling (Kahn, 1988). She made two points integral to this research. The first point was a commentary on the situation which women face entering the work force. Just as

the Jewish establishment has had difficulty relating to the notion of career women, so has the working world:

...Career development for women has served both clients and counselors. Yet, in the late 1980's, counselors remain frustrated that the workplace has not adjusted to women's careers and to families. The shift to a conservative economy and the failure of the Equal Rights Amendment both restrict the movement toward true liberation and equality. (Kahn, 1988, p. 246)

Additionally, Kahn made an important point about the ability to juggle multiple roles. The frustrations expressed in this quote are nearly identical to those expressed in the Monson (1987) study of Jewish women:

Some women now feel better about themselves and more optimistic about their opportunities than in the past. So do some feminist counselors. Other women, overqualified for available jobs, may not want to make the sacrifices demanded by nontraditional work. These women feel disappointed about their career prospects, or feel guilty or betrayed by feminism. Feminist counselors can understand these struggles, for they, too, juggle career and home demands and may question the demands of their profession. Female client concerns about family roles and the sharing of household responsibilities, mid-life career change, and multiple life roles are counselors' concerns, too. (Kahn, 1988, p. 247)

The similarities between feminist career counseling and the conflicts faced by many Jewish working women are obvious.

In a 1987 study of college students "evidence suggests that college students generally want to 'have it all' -- career, spouse, and children, although they are unaware of the paradoxes and conflicts inherent in their life expectations" (Gerken, et al., 1988, p. 269). Gerken, Reardon & Bash (1988) redesigned an existing career planning

course with the goal of assisting college students to better understand today's career complexities. Gerken explained traditional career counseling in the following manner:

Traditional career services have focused upon helping individuals from a psychological perspective and have stressed individual assistance. Self-assessment of one's personal interests, values and skills; the exploration of occupations related to that personal assessment; and the implementation of a personally designed career plan in a job search are highlighted in typical career interventions. (Gerken et al., 1988, p. 270)

However, they asserted that no longer are work and family life separate from each other, especially for women.

Therefore,

social and economic changes...introduce a more complex array of factors into the contemporary career planning situation. Miller (1985) has provided a thorough review of these factors and their implications for career professionals responsible for designing more responsive, effective career interventions. Miller further urged that knowledge about a. the career development of women, b. the child care and homemaking roles of men, and c. the effects of parental employment on children be used in planning career interventions. (Gerken et al., 1988, p. 270)

The resulting career course encompasses a life-work planning course combining career planning, sex roles, marriage, and family issues: "This course incorporates a new conceptual framework (systems); introduces a model for career planning that includes the individual, family, and career systems as essential and interrelated components of career/life planning; and explores gender issues in occupational exploration and employment (Gerken et al., 1988, p. 274).

Upon further exploration of Jewish women's career development, components derived from this program may prove to be quite useful in counseling these women.

Looking specifically at the career development of Jewish women, there are few sources to draw upon. Most recent is a study published by Rela Geffen Monson (1987). Her research is based upon 944 responses to a questionnaire that was distributed to two groups of women -- subscribers to Lilith (a Jewish feminist magazine), business, and professional women identified through Jewish organizational channels. A total of 4,712 surveys were distributed, and 944 were returned, resulting in an overall response rate of 20 percent. According to Monson, there are several strategies a woman may employ in coping with the multi-role conflict: "Avoiding" role conflict by rejecting or delaying marriage and childbearing; "staggering" potentially conflicting roles so as to minimize stress; or try to fulfill overlapping role obligations by alternatively "juggling" and harmonizing them with the support of her spouse and other support persons or institutions. These patterns seem like variations of the career patterns posed by Super which include: Stable homemaking; conventional or traditional (working followed by marriage and full-time homemaking); stable working; double track (working while homemaking); interrupted (working, homemaking, working--

sometimes simultaneously--probably most common today); unstable; and multiple-trial (Super, 1990).

The purpose of Monson's study "sought to clarify the influence of ethnicity or religion on the choice of coping strategies" (Monson, 1987, p. 6). Monson derived several conclusions as a result of this research. Jewish women, contrary to the general American population, want to combine marriage and childbearing with their careers. Two-thirds of the respondents wanted to have two or three children. Only 16 percent of those who had not yet married did not plan to have any children. Because they did not avoid or delay childbearing, most of the married Jewish career women were imbedded in a "superwoman syndrome", daily juggling multiple role obligations. Most of the respondents rated their husbands as very supportive or somewhat supportive of their multiple roles. The respondents expressed interest in workshops on stress for dual-career couples, not because their spouses were unsupportive but because both needed help in working out this new set of roles.

Although nearly all of the respondents felt positively about their Jewish identities, less than half (46 percent) felt that the Jewish community was supportive of their way of life and more than a third (38 percent) characterized the community as unsupportive. Married respondents listed day care, transportation to religious school, family support groups, and stress workshops as services a supportive

community might provide. Singles listed singles events and help in finding Jewish mates as needed supportive services. Judaism and Jewish identity influenced the respondents' career choices and their current lives. A third of the women said that Jewish ethical and moral teaching led them to choose their careers. More than one-fifth (22 percent) said that religious observances enriched their lives and thus relieved some of the stress involved in their work. Over a third said that Jewish communal involvements provided valuable networking that facilitated their careers (Monson, 1987).

Other conclusions from Monson's work are worthy of note. "Of all U.S. working women in 1985 between the ages of 20 and 54, only about 25 percent were in professional, executive, administrative, and managerial occupations" (Monson, 1987, p. 15). This is far different from the results of Monson's study which show that of the 944 respondents, "sixty percent described themselves as professionals, and 24 percent as managers" (Monson, 1987, p. 15).

Monson further compared the Jewish women in her sample to the American population in general, "Whereas in 1982 60 percent of American working women earned under \$10,000 and only 5 percent over \$25,000 (Working Woman Editors, 1984), 60 percent of the women in our sample had personal incomes over \$25,000. Of the women in our sample who worked full-

time, three-fourths earned over \$25,000 and 19 percent earned over \$65,000 (Monson, 1987, p. 15). When considering that "sometime during the 1980s Jewish women would match Jewish men in educational attainment, making Jews the most highly educated of all ethnic or religious groups in the United States" (Monson, 1987, p. 3) it is logical that a significant proportion of Jewish women occupy professional positions and earn salaries commensurate to these positions.

In her doctoral dissertation, Rhodes interviewed 17 Jewish women who were professionals, wives, and mothers (Rhodes, 1988). Some of the major findings stated that:

For observant Jewish professional women, being a successful Jew means being learned in Jewish studies, while for the non-traditionally observant women in the sample, being a successful Jew means being a helping person. Another significant finding is that all of the women in the study place higher value on their roles as wives and mothers than on other roles. The Jewish women view their domestic roles as part of their Jewish identities. All of the women in the study agree that they have been helped by the men in their lives, however some also feel that gender discrimination has played an important role in their identity formation. Finally, in order for the subjects of my study to feel successful, it is important to them that they have time to balance work time with family life. (Rhodes, 1988, p. 1-2)

There were two kinds of conflicts inherent to all three identity domains (Jewish, female, and professional): Time constraints and issues of gender discrimination. All of the women in the study mentioned their frustrations with time constraints. In terms of their Jewish identities, they never feel that there is enough time to live up to what is expected of them, according to a value system that they label as being Jewish. As women, they feel that their time is never their own, by which I mean they have put their roles as wives and mothers ahead of their need for personal

time. Professionally, many of them held themselves back in order to focus their energies on raising families. Those who have worked full time while raising families have felt that they never had enough time to live up to their potential. (Rhodes, 1988, p. 3)

These findings have great implications in the arena of Jewish women's career development.

It appears that, for these women, their career development is somehow handicapped by their struggle to be successful based upon a Jewish standard. At the same time, the women themselves believe that their potential as professionals has been hindered by their commitment to be exemplary wives and mothers. They expressed the notion that

because they have chosen to limit their professional lives for family or religious reasons, they have set parameters around their potential. ...there is a three-way interaction among female, Jewish, and professional identities. Throughout these interviews, the women have expressed their primary concern as balancing home and work lives. Many of the women attribute their concern for a wholesome family life and their desire for professional accomplishments to their Jewish identity. (Rhodes, 1988, p. 212)

The point is evident: In light of this finding, it seems impossible, in the study of women's career development, to ignore the role which ethnicity plays.

Rhodes also addressed the issue of Jewish women succumbing to the "superwoman syndrome." She described one of her research participants as "a person trying to do everything: Have a career, be self-realized, raise a family, and carry on Jewish tradition. ...even as an observant Orthodox woman, she has felt the pressure feminism exerts to

put the "self" first. Self-realization has been painful, opening up many questions about roles in relationships" (Rhodes, 1988, p. 124).

Values Clarification

One focus of this dissertation research was the paradox between secular/societal and ethnic values. Being pulled in two directions can be one of the most frustrating and difficult situations for Jewish women today. The resulting psychological conflict, and consequent cognitive dissonance, can be one of the most powerful barriers women face in making decisions about career, marriage, and motherhood.

In her discussion of feminism, childbearing, and careers, Michelle Weidman Schneider (1984) explained this phenomenon within the context of career development:

For women now in college or in their twenties, forgoing career or meaningful work is just not an option--and this is true for educated women across the board. Women, especially those who have themselves been raised by at-home mothers, may not see a range of possibilities for their own future that would allow them to combine work and parenthood (short of being bionic), and so they are likely to push off into the distance making the choice to bear children, believing that it will involve serious, if not damaging, compromises with their work roles. And Jewish women, heirs to all the myths about the Jewish mother's paramount role in making and keeping the children Jewish, and believing that the Jewish mother is really on the front line of a battle for her children's soul and sanity, may really feel that a mother who is not on duty around the clock (as many of their mothers were) has failed in the mission of her lifetime. (Schneider, 1984, p. 375-376)

Hence, it is apparent that Jewish women face many burdens in determining what life roles contribute to "success" --

indeed, many of these women may even be at serious conflict in their quest for success.

The secular and feminist world is measuring success based upon career, personal growth, and self-actualization. The Jewish ethnic world is, to a great extent, measuring success based upon marriage, childbearing, and family life. Especially within the ranks of organized Jewry, women's personal growth, individual development, and career success are secondary, and only permissible after evidence of taking care of her Jewish home and family. And, stepping back, one can see that the values to which one subscribes, dictate much of one's behavior and definition of success:

You should also be aware that research has shown that eminent, self-actualizing women have a mission, a purpose, a passion that serves as a guiding force in their lives. Values can help you organize your needs, interests, and abilities into a meaningful career goal. The value(s) you have chosen as your highest priorities can help guide your actions. (Kerr, 1988, p. 266)

One of the major conflicts for contemporary Jewish women is the fact that their mission, purpose, and passion is guided by a mythical standard: That is, success can only be achieved by simultaneously fulfilling three life roles -- wife, mother, and professional.

Women of ethnic background in the United States are faced with mainstream American values which sometimes differ from the values of their cultural heritage. In attempting to develop identities based upon clear values which they themselves cherish, ethnic women are often caught in the conflict of attempting to fulfill expectations of both cultures. (Setian, 1987, p. 2)

In halachic Judaism (traditional, observant, religious Judaism) the value system is clear: Torah, Talmud, the Shulchan Aruch, and other Rabbinic texts dictate how you should live your life, what you should place emphasis upon, what is forbidden, what you should love, and how you should act. The conflict rests in contemporary American society: A multicultural and secular society with diverse value systems. Women are left to struggle with which set of values is more important--the ethnic or the secular; what should one value; what difference will it make in one's life?

Many Jewish women cope with this notion of conflicting value systems. One tool which an individual may utilize in exploring self-knowledge, self-realization, and conflicting value systems is Values Clarification. Dr. Sidney B. Simon has presented a profusion of work in the area of Values Clarification and values education (Raths, Harmin & Simon, 1966; Raths, Harmin & Simon, 1978; Simon, 1973; Kirschenbaum & Simon, 1974; Simon, 1974; Simon, 1980; Read & Simon, 1975; Simon & Olds, 1976; Simon, 1988). His current seminars on Values Clarification challenge participants to recognize and understand the basic values which drive their everyday decisions; realizations which can be both psychologically painful and illuminating. Dr. Simon has taught thousands of students that pain can lead to release from old patterns and allow room for creating new, more satisfying lifestyles. A

recent publication, Getting Unstuck, explains the process of values realization (Simon, 1988).

Dr. Simon's work is based upon the theory of Values Clarification. "This is a confusing world to live in. At every turn we are forced to make choices about how to live our lives. Ideally, our choices will be made on the basis about the values we hold; but frequently, we are not clear about our own values" (Simon et al., 1972, p. 14). Unclear of our values, we have a tendency to live our lives within the realm of "values indicators". According to Simon, values indicators are not truly values, but they point toward that which we value. In an attempt to discover what we really value, there is a seven step process: Values Clarification. This process is based upon work by Louis Raths, who was not concerned with the content of people's values, but rather the process which they used to identify their values. The seven steps are: (1) prizing and cherishing your beliefs and behaviors; (2) publicly affirming, when appropriate, your beliefs and behaviors; (3) choosing your beliefs and behaviors from among alternatives; (4) choosing your beliefs and behaviors after thoughtful consideration of the consequences; (5) choosing your beliefs and behaviors freely; (6) acting on your beliefs and behaviors; (7) and acting on your beliefs with pattern, consistency and repetition (Simon, et al., 1972, p. 19).

Simon and his colleagues have developed many teaching and personal growth strategies which assist people in their process of valuing. They stated, "the Values Clarification approach does not aim to instill any particular set of values. Rather the goal of the Values Clarification approach is to help students (and others) utilize the above seven processes of valuing in their own lives; to apply these valuing processes to already formed beliefs and behavior patterns and to those still emerging" (Simon, et al., 1972, p. 20).

It is this reason alone that I believe the study of Jewish women's career development coupled with Values Clarification is important. We already know that Jewish women are being pulled in several directions at one time by the multiple value systems which confront them; Values Clarification, on the other hand, will provide individual women the opportunity to identify and consider this vast array of values without the stress of being forced to subscribe any one value, unless it meets some or all of the criteria previously enumerated in the Values Clarification process.

The field of career development has long recognized the role which values play in our everyday lives. Linda Brooks, in her Expectancy-Valence Model of Motivation includes as the two components of motivation "an expectancy dimension and a value or attractiveness dimension. Because these two

dimensions vary independently, both must be present in high degrees for behavior to occur. ...Women will be motivated to explore a wider variety of occupational options to the extent that they a. believe the options are attainable, and b. view the options as attractive" (Brooks, 1988, p. 225-226). In other words, one must "value" an option in order to act upon it. Brooks suggested use of the Expectancy-Valence model to help career counselors encourage women's exploration and selection of career and lifestyle opportunities. While this is encouraging, it is conflicting values which present a problem. Values clarification can be used in helping Jewish women identify their values (both ethnic and secular), and in choosing the values which are most important to act upon. This current research project will explore the ability of this Values Clarification process to help identify the impact of the multiple-role dilemma.

Literature Review Conclusion

It is interesting to note that in nearly every chapter of everything I have read about Judaism, the word "values" appears several times. "Values" seem to be inextricably connected with Judaism. Further, in all the mention of values, rarely is the term defined, described, operationalized, or clarified. The culmination of this issue is the frequency with which one observes statements like, "Jewish people place a high value on education" or

"Jewish people value the family" or "Jewish people value marriage" or "Jewish people value success" or "Jewish people have high values". If one is to accept such statements (and there is sociodemographic evidence to show that this is the case), it may prove beneficial to further examine the relationship between women, Judaism, career development, and values with qualitative research. The recent literature in the areas of Jewish Women's Studies and Jewish Feminism have only begun to explain these intricate and fascinating relationships.

This literature review has been an attempt to join the literatures of Jewish Women's Studies, Women's Career Development, and Values Clarification. While this work is certainly not exhaustive, it has provided a strong basis for linking and conducting research within these domains. This work has provided an abundance of ideas and an understanding of the intricacies which Jewish women face in their career development.

There are several reasons for continuing research in these fields. The study of Jewish women is interesting and necessary because, according to Monson (1987), Jewish women are among the most highly educated women in the United States; as a group, they occupy a disproportionately high number of professional positions; they are the highest female wage earners in the U.S.; the pressures they face (secularly, ethnically, and stereotypically) to excel as

career women, wives, and mothers is powerful; and, finally, secular and ethnic values play a major role in their everyday life decisions. The continued study of women's career development is important because ethnic specific study is in demand; women's career development research is in demand; the study of specific groups of women is essential; and values play a major role in career choice and career success. Finally, the continued study of Values Clarification is important because it provides a framework and process for selecting personal values; it assists individuals in confronting the conflicts and confusions which result from conflicting value systems; and values play a major role in everyday decision-making.

CHAPTER 3

DESIGN OF THE STUDY

As stated previously, the purpose of this research is to describe how selected Jewish women choose to occupy multiple life roles and cope with the outcomes of those choices in the presence of opposing values systems. This description has evolved through in-depth interviewing with women who have experienced this phenomenon. The primary research question guiding the study is: For these women, how do secular and ethnic value systems contribute to the multiple role lifestyle choice? The research paradigm most appropriate for exploring this topic is qualitative, allowing for thick description and deep understanding of this particular social phenomenon.

This study expanded upon two previous works which analyzed multiple role lifestyles among Jewish women. The first study was a quantitative analysis by Monson (1987) in which 944 Jewish women responded to a mailed survey (response rate of 20%). The survey asked, among other issues, about women's experiences of integrating family and career. The second study, conducted by Rhodes (1988), was a qualitative analysis of Jewish professional women experiencing multiple role lifestyles (or, in Rhodes' language, integrating triple identities). While these studies provided revealing and vital information to the fields of Women's Career Development and Jewish Women's

Studies, this current research project makes contributions unavailable through previous research. Namely, this current study provides qualitative data not available in Monson's work, and it analyzes experiences of women occupying both professional and non-professional positions unlike Rhodes' analysis of solely professional women. Further, this study utilizes the Values Clarification criteria as an integral part of the open-ended interviewing process, helping glean information about one's values in connection with her career and life decisions. Finally, this study is interdisciplinary in design, drawing from and integrating Values Clarification, Women's Career Development, and Jewish Women's Studies theories.

Data Collection Methods

One primary data collection method the qualitative investigator utilizes in an effort to understand the feelings, perceptions, and knowledge of people is in-depth interviewing (Patton, 1980). To achieve the purpose of this study, therefore, in-depth interviewing was conducted with 5 Jewish women.

Each study participant was initially interviewed for approximately three hours. Follow-up personal and telephone interviews were conducted for additional data gathering throughout the data analysis. The interviews were audiotaped with the permission of the participants (See

Appendix A), and written notes were taken during the interview process.

The interviews were informal and conversational. An interview guide (See Appendix B) was utilized as both a reminder to cover broad topic areas and to generate discussion during lulls in the conversation. Interview questions were loosely based on studies of Jewish women by Monson (1987) and Rhodes (1988). Open-ended and values clarifying questions were utilized during the interviews as they assisted in gathering rich data. The purpose for using this strategy was to assist the participants in recollection, description, and clarification of their personal value systems (See Appendix B).

The interviews took place at the homes of four of the participants and at the office of one participant. This allowed for additional data gathering in the form of observation.

Finally, each participant was asked to sign a written consent form in accordance with the University Human Subjects Review Committee (see Appendix A). This consent form asserted the investigator's commitment to inform the study participants about the nature and use of the study, while agreeing to protect their unquestionable right to privacy.

Selection of Study Participants

Participants for this study were selected based upon the following inclusion criteria:

1. The participant must consider herself a Jewish woman and be willing to define how she views herself Jewishly.
2. The participant must be married.
3. The participant must have at least one child.
4. The participant must be employed at least 20 hours per week.
5. The participant must be living in northeast United States.
6. The participant must be between 30 and 50 years of age.

Participants for qualitative research are often located successfully through theoretical sampling (Taylor & Bogdan, 1984). This is a procedure whereby the investigator selects cases according to their potential to develop new insights, or to expand and refine those insights already revealed. The investigator for this study began the data collection by interviewing three women she knew on a personal basis. These women all met the inclusion criteria and had an excellent rapport with the investigator, an essential ingredient if the investigator is to collect useful and meaningful data. Utilizing the theoretical sampling technique for obtaining additional participants, the investigator requested referrals and introductions from the

initial three interviewees. This process yielded five study participants who were interested in participating.

In the event that more participants were required, the investigator planned to post signs in local organizations (synagogues, Jewish community centers, college, and University buildings) requesting participants. The investigator planned to use newspaper advertisements as a last resort in the event that other routes for access to participants fail. These contingency plans were not implemented, as the sampling technique used was effective.

The final topic to address in terms of the selection of study participants is the question of how many participants is sufficient. Using pure qualitative methodology, a sufficient number of participants has been reached when, through the process of data collection and analysis, themes and patterns begin to emerge and repeat. Several factors, however, interfere with this ideal saturation. Time, finances, and the limited scope of this project dictated that a limited number of interviews be completed, even though new themes, intuitions, and conclusions continued to emerge. On the other hand, a sufficient number of interviews had to be completed to describe, define, and begin to analyze the phenomenon. Therefore, it was agreed that not less than 5 and probably not more than 12 participants would be interviewed for inclusion in this study. Upon completion of five rich interviews, the

investigator suspended additional interviewing. The amount of data these five interviews provided was overwhelming; and the tasks required for data reduction, analysis, and reporting had already reached a dizzying magnitude. While the investigator could not hope to achieve saturation in only 5 cases, a remarkable number of similar themes and issues was repeated among the case studies. This validated the investigator's decision to analyze data from the small number of participants. More importantly, the research methodology and data analysis being developed to study this phenomenon is, by itself, worthwhile and can be applied to many more cases in future studies.

Guiding Hypotheses

For the purposes of qualitative research, "guiding hypotheses are merely tools used to generate questions and to search for patterns" (Marshall & Rossman, 1989, p. 44). It is expected that as the field investigation reveals patterns and other interesting phenomena, the guiding hypotheses determined a priori may be abandoned as the study progresses. These guiding hypotheses represent directions which the investigator followed. However, in accordance with qualitative research methods, the investigator expected to and did generate additional hypotheses as the data collection and analysis progressed.

The guiding hypotheses which the investigator projected for this current study included, but were in no way limited to:

1. Participants will reveal that the decision to occupy multiple life roles is partially a result of attempting to satisfy differing value systems.
2. The desire to simultaneously excel in the roles of wife, mother, and career woman will probably be a major theme.
3. Participants will express several polarities as they negotiate the multiple role lifestyle. Some of these polarities will probably be: Exhilaration/stress; success/failure; good enough/perfection; high energy/exhaustion.
4. Participants will probably describe characteristics indicative of the "superwoman syndrome" although they will probably report that they are not experiencing this syndrome themselves (possibly as a result of the negative connotations attached to it).
5. Participants will probably describe parenting and family obligations in terms of stereotypical expectations.
6. Participants will have difficulty articulating values and their value systems, as most people rarely engage in light conversation about these issues.

The first three hypotheses were projected before data collection commenced and were based upon two variables: Recurrent themes in the literature reviewed for this project

and informal pilot interviews with three women who met the eligibility criteria. These trial interviews, aimed at pre-testing the research design and interview guide, were successful and encouraging. The women overwhelmingly agreed that the dilemma of multiple role lifestyles was real and that the study was helpful for them personally as it provided an outlet for their feelings. Most importantly, the women were eager to discuss their experiences making data collection an interesting and productive process. The remaining hypotheses, developed as data collection and analysis occurred, were a direct result of the investigator's observations, hunches, and new knowledge.

CHAPTER 4

CASE STUDIES AND ANALYSIS

Qualitative data collection typically results in vast amounts of description and non-evaluative accounts of participants' thoughts, feelings, and attached meanings. This current project achieved that typical result. Completion of the data analysis requires skill, insight, and intuition (Marshall & Rossman, 1989; Patton, 1980; Taylor & Bogdan, 1984). The investigator used the following procedure to complete the collection, reduction, analysis, and interpretation of data generated through this research:

Phase I: A case study, or profile, was created for each participant. Each case study consists of a verbatim transcription (See Appendices E, F, G, H, and I) of the richest interviews for each participant, thus, each transcript represents approximately three hours of interviewing time. Editing in the verbatim transcripts has been kept to a minimum and used sparingly for improving clarity and readability. The investigator's comments and questions are parenthesized throughout the verbatim transcripts. Phase I achieved the first step in data reduction and made the data set less cumbersome for further analysis and interpretation. This process was on-going as data were collected.

Phase II: Themes, metaphors, and other symbols were coded and catalogued in an effort to identify and interpret

repetition. A code manual (See Appendix C) was developed based upon both issues identified in the literature review as well as by the participants throughout their interviews. This code manual helped catalogue the codes while simultaneously displaying the research questions and research hypotheses to which the individual codes related. This phase was on-going as data were collected since it was a crucial step in accurate inductive analysis and interpretation. Appropriate codes corresponding to the data were inserted in the verbatim transcriptions (See Appendices E, F, G, H, and I). Codes always appear in a column to the right of the corresponding reference in the transcription. A "-" symbol to the left of a code indicates a negative reference (e.g. VALfam is interpreted as a reference to valuing family, while -VALfam indicates a reference to not valuing family). The data are presented in this manner so the reader has the benefit of seeing the researcher's coding decisions. Finally, an index was generated to track the appearance of the codes in each case transcript (see Appendix I). These indices eased the analytical process by helping locate critical themes throughout the data.

Phase III: At the completion of data collection and Phases I and II of data analysis, the findings were written and presented in the remainder of the dissertation.

This chapter consists of the individual case study analyses. All direct quotes used in the analyses are from

the study participants themselves. These quotes can be found in context in the verbatim transcripts in Appendices D, E, F, G, and H.

Based upon major themes emanating from the literature review, the researcher grouped similar items together from each other the three literatures in an effort to write cohesive and meaningful case studies. The groupings each contain themes found in Values Clarification, Career Development, and Jewish Women's Studies literatures: (1) Free choice, motivators, and ethnicity/religiosity; (2) prize and cherish, individual development, and priorities; (3) alternatives, career exploration, and multiple role lifestyle; (4) action, skills, barriers, and communal service; (5) public affirmation, career socialization, and ethnic socialization; and, (6) consequences, successes, and life polarities. Links within these six analytical frameworks will be described throughout the case studies as the cases meaningfully illustrate these connections.

Case Study: Deborah

Deborah is a career secretary and office manager. She is the mother of four children: Daughters (ages 22 and 18) and twins, a son and a daughter (ages 16). Deborah's case is interesting because after 16 years of marriage she chose to work outside the home against her husband's wishes. Within three years of that decision she was divorced and raising her children as a working, single parent. She

described herself as being "liberated for the first time in my life". Five years later, in 1990, Deborah remarried, this time consciously choosing to be a wife, mother, and career woman. In addition to meeting all the inclusion criteria for this study, Deborah's dual perspectives (working wife and mother vs. working single mother) are particularly beneficial. These experiences have provided her with a clarity of vision and an abundance of awareness which she was willing to share.

Free choice, motivators, and ethnicity. Born in Russia, Deborah is a first generation immigrant to the U.S., arriving here at six years of age. Her parents were from Poland, and having escaped a war-torn Europe and losing family to the Holocaust, were described by Deborah as being understandably over-protective. Deborah feels that her parents instilled "good values...being good people, not ever trying to hurt anybody." Having been raised in an orthodox, religiously observant home, she was educated in a *yeshiva* (religious day school). This background and upbringing still influences her life today, though she has chosen a different level of observance from her parents.

I had all the religious upbringing and knowledge. I walked away from it, but I still have strong traditions. ..I don't do certain things on *shabbos* (sabbath). I light (sabbath) candles most of the time. ..I won't sew on *shabbos*. It's a weird thing, cause I'll drive on *shabbos* and everything else, but it's just one of those traditional things. ..It's just in you.

One anecdotal story which Deborah shared exemplified the polarity between the traditional religious influence in her life and the infusion of feminism into that influence.

I had an *aliya* (honor whereby one is called to read from the torah) at the synagogue on one of the high holidays. I was never *bas mitzvah* (recognition of entrance into adulthood) because it wasn't done when I was young. So I went up and read from the torah, it was my first and last time. I just wasn't brought up that way. I felt very good to do it. It was very exciting to do it, and yet when I walked away I knew I wasn't supposed to do that, a woman just isn't supposed to do that (read from the torah - an honor among orthodox and some conservative Jews reserved for men only).

Deborah's parents also imposed strict rules as a result of their convictions. Deborah was not allowed to associate with or date non-Jewish men, she could not ever consider marrying a non-Jewish man, and the thought of divorce was incomprehensible. For Deborah, growing up was not easy. She lived in a neighborhood that was poor, both her parents worked long hours, she assumed many household responsibilities at a young age and reports that she, essentially, experienced no adolescence. She describes, clearly, the respect for and loyalty to her parents which she demonstrated:

I know I was the best little girl there ever was. I never, ever, answered back to my parents even as an adult. I would never, ever, the way my kids open their mouths to me, I would never ever do that. My mother said, 'you don't go out tonight,' and I didn't go out tonight.

Several times in the interview, Deborah mentioned the idea that she was not liberated by both her parents and by

her first husband. The implication is that a person who is not liberated has little free choice. She took a bold step to break out of that pattern.

When I decided to go out to work that was my first stance at my own liberation. Because I had had enough of being in the house, grounded in the house. I was sick of it.

...I decided to take a little part time job. And it was close by. And after I took that part time job, that was the end of my marriage because I became liberated.

The man I was living with (married to) was a... male chauvinist, that's what he was. My parents always also kept me from being liberated I think because being as protective as they were...

When asked to verify if her parents de-emphasized career, Deborah's perception was that, "they de-emphasized everything, probably." She further explained, however, that marriage and children were emphasized and expected. Clearly, education and career were not critical goals. This attitude deviates somewhat from the literature which suggests that Jewish parents typically want their children, including daughters, to be educated.

In terms of motivators, Deborah mentioned only one reference which indicated a strong interest in a career: Accounting. This was foiled by a college recruiter who refused to guarantee her a job placement upon graduation simply because Deborah was a woman. Though interested in and motivated to study accounting, Deborah feared that education without job placement would be a waste. Upon discussing this with her parents her father said, "Well, become a secretary or something like that, because you're

going to get married anyway, or whatever, and you really don't need all this stuff." She ultimately chose secretarial school. Deborah expressed interest and concern in the quality and reputation of the school she selected.

I wanted more than just the regular, the little secretarial school.. It was posh and it was very, you know, you had to dress a certain way, no pants, no casual (wear), you had to wear high heels and things like that (she laughs with this memory). We took charm (classes), it was like, it had very fine courses, we took all the regular courses that the kids at Boston University were taking, you know the same psychology courses, the same business courses. But, we also took a course in poise. Honest to G-d. White gloves, the whole thing.

Yet, when asked if secretarial work was her own free choice, Deborah's response was, "It wasn't really. I just didn't know what else to do." This alone is testimony to the critical role of career exploration for young girls. One cannot help but wonder how Deborah's life might be different had she been exposed to a variety of career options, been influenced by women mentors who role-modeled a variety of careers, and enjoyed parents who encouraged both her freedom to explore careers and her ability to succeed at more than marriage and motherhood. Further, her description of the school she chose is indicative of the social mores during that period; it appears that how a woman looked and carried herself was as important, or possibly more important, than her capabilities.

Deborah's experience being a wife, mother, and career woman changed her life. While working outside the home

eventually led to her divorce, she described the positive effects this had on her self-esteem and on her life.

I didn't realize it, I was probably just always a mother and nothing else at that point. Going out to work really helped me because at that point I started not putting up with his (husband's) crap, or more so. I mean I didn't put up with it, it's not like I didn't open my mouth or anything, but that job somehow gave me that self-esteem, that boost in the self-esteem that I needed for everybody, for my sake, for the kids' sake, for everybody's sake, because it's not good for kids to see someone that's unhappy. I think that probably helps a lot.

After that, things just steadily kept going like that and as my self-esteem grew and I was valuable to somebody else (her boss) I began to see that things could be different. And they were different. I started bringing home a paycheck, it was my paycheck. When I was given that dollar bill I was given value, to me.

Finally, in terms of motivators, Deborah mentioned several values which contribute to the forces influencing the decisions she's made in her life. The economic pressure to work was an obvious motivator:

Money is driving me, because I have to work for the money. But if I didn't need the money, I think I would still work. I enjoy working. I like what I get from working. I like the sense of accomplishment. I want to go into business because I've seen what other people have done and I see that I have the know-how to do it.

Other strong motivators in Deborah's life are her children. She was emphatic when explaining that her children are her top priority: "I'm into my job, and when I'm working I give it my all. But, when my kids call me, I'll drop whatever I'm doing and come running. ..The sense of family and connection is definitely an ethnic thing, not necessarily Jewish only."

In summary, the links between ethnicity, motivators, and free choice for Deborah are apparent. The religious and ethnic values which her parents imparted to her include family, marriage, and children. Little emphasis was placed on education and career. Following her father's advice, Deborah attended secretarial school, although this was not her primary career choice. Upon getting married in 1966, at 21 years of age, she left her job and devoted her life to being a full-time wife, then mother. She chose to return to work outside the home in 1982, against her husband's wishes. This was her "first stance at independence and liberation." This act of free choice eventually resulted in a divorce; a life event which Deborah described as having, overall, a positive effect on her self-esteem and happiness. Although Deborah did not view free choice as an option during much of her life, she now reports that this privilege and liberation has changed her life in positive ways.

Prize and cherish, individual development, and priorities. Deborah affirmed prizing and cherishing one thing in her life: Her family and children. She stated, "First of all, my family, my kids, always came number one. That's number one." This presents an interesting paradox with her career development because working helped her realize that staying home and childcare, the primary purpose in her life, was, in reality, frustrating.

When I went out to work I thought, "This is great. I need to get out of this house because now my kids are

making me crazy already." The youngest (twins) were six years old.

More importantly, her experience working out of the home gave her a sense of the other possibilities that one may explore in the world as well as a new sense of self.

So when I went out to work, all of a sudden, there's a new world out here, and I enjoyed what I was doing and it was interesting. ..I felt so good and I went off to work and I said, the hell with them all. I didn't care because I was a person, too.

As Deborah reflected upon her decision to work outside the home, she referred to her own individual development: "I don't have hobbies or anything, I never developed (hobbies) because I guess I just wasn't into myself. I should have been more into myself, but I was more into my kids, my job, whatever I was doing."

Linking her ideas about prizing, cherishing, and individual development with priorities again points toward her family. Statements such as, "My family, my kids always came number one," and, "I was more into my kids (than into myself)," were consistent themes. One anecdotal story which Deborah shared expressed this theme perfectly.

I took a job that was just right up the street. It took me five minutes to get to. But it was a full time job, 8:30 to 5, something like that. They told me that I might occasionally have to work a few extra hours here and there when a project was getting finished up, they were consultants. But then I ended up having to work one time on Mother's Day. It's just not my kind of thing to have to do that, my kids had to come first. I just didn't have the flexibility that I have where I'm working now, it just couldn't work out. I couldn't possibly stay at something like that because the family came first. My children came first and I had to take care of it.

This summarizes this section of the analysis perfectly.

Deborah was clear in stating that her children were the part of her life she most prized and cherished. Her career development was always a second priority to her family, even when it meant leaving a better paying position because it lacked the flexibility she demanded to attend to her children. Finally, she affirmed her priorities by taking action to remedy the situation; she left the position and returned to a job which afforded the flexibility she required.

The paradigmatic links between prizing and cherishing, individual development and priority setting are clear in this case. The assumption is that one will set priorities based upon that which she prizes and cherishes, as well as upon that which satisfies some personal need. This is true in Deborah's case where her need for work outside the home was met by setting priorities that did not conflict with that which she declared as prized and cherished (her children).

Alternatives, career exploration, and multiple role lifestyle. Deborah's story is not overflowing with examples of being exposed to alternatives. Her references to lack of alternatives are more common. But, one can see in the transcript a shift from lack of alternatives altogether to a greater consideration of alternatives. She again spoke in

terms of not being liberated, which the investigator is interpreting to mean lack of freedom and lack of options.

Now my husband was also ... not going to help me get myself liberated. He also kept me sort of, I went from a family where I was stifled, not even realizing I was then, into a marriage where I had a husband who put down the law, kept me down. By that I mean he didn't say to me, "You ought to go out and get your license or something like that." So I had to depend on him to go to the grocery, to Filene's Basement, or anything like that. But I didn't realize that I was in the position for a long time.

There is an obvious shift in her own self-talk as well as in the messages and validations she's receiving in her current marriage relating to the theme of alternatives.

We'd (Deborah and her husband) like to have a business of our own. I've always wanted to have a business of my own. I didn't really think about it that much, and I was always too scared to do anything. I just didn't have (receive the message) that "a woman could do something like that." That just wasn't put into my head that I could do whatever I want.

I realize now that I'm pretty smart and I'm really capable. But, it's still scary cause I wasn't brought up with that feeling that I could do it. But I know I can. And I've always thought about a business.

This shift to entrepreneurial thinking is evidence that Deborah's sense of self-esteem and capability has greatly changed from her descriptions of her life during her first marriage during which she never imagined she had the competence to be a business owner.

Deborah did not expand on her multiple role lifestyle explicitly. She did, however, talk about coping with these roles. Several methods of coping were described.

Flexibility in hours of employment and ability to adjust work schedules was one way in which Deborah coped with her

multiple roles. Coping with child care was not a major theme for Deborah since her children were older and in school by the time she left the home to work. Deborah said that putting her children in daycare would have been "heart-wrenching," an option that she strongly spoke against.

Deborah mentioned that her eldest daughter was a very helpful member of her support system, even as a child: "Although she was still little when the twins were born (she was seven), she did a lot of the stuff her father should have been doing. She was like a surrogate parent. She helped out a lot." Deborah also mentioned that she spoke to her friends to help her cope. Interestingly, she did not see her family as helping her cope, "I had some friends, I used to talk to my friends. My family, not so much. I didn't want them involved. I had to keep up appearances with my family. They didn't know things weren't well."

The appearances Deborah was referring to was her failing marriage. Her husband was not at all helpful in assisting her with housework or childcare.

Now you can't imagine how crazy it is, having a seven year old, a three year old, and new born twins...

I had no help in the house. He (her husband) was worthless. He wouldn't bring me one (of the babies), when the babies cried at night, and, my friends used to say, 'Just let them cry and he'll get up and he'll help.' Of course he never did. He was the exception to the rule. But, he wouldn't even bother to pick up a baby and bring it (to me) so I could breast feed it.

This contrasts greatly from her description of her second (and current) husband in terms of support: "He is supportive

of anything I want to do. ...He is supportive an anything I want to try. ...He wants me to be the best, for me.

Finally, in terms of coping, Deborah expressed that sometimes she really did not know how she coped. When asked, "How did you cope with work and children?" she replied

I don't know really, people ask me how I did it, how did I cope. All I know is I did what I had to do. I just did it. I had certain things I expected of myself. I think I was probably compulsive at the beginning of my marriage and throughout my marriage and I've had to give some of that up. I finally eased up on that, on the perfectionism. When Lisa was a baby, we lived in a house that was vacuumed everyday, dusted everyday, windexed everyday. I was the perfect, little, you know (housewife).

...People have said to me afterwards, "How'd you do it?" And I've said, "I DON'T KNOW! I really don't know." But I was exhausted a lot..."

In summary, with respect to alternatives, career exploration and coping with the multiple role lifestyle, Deborah expressed a shift from seeing few alternatives in the 1960s to being entrepreneurial in the 1990s. Her career exploration included an interest in accounting; though she ultimately pursued a career deemed appropriate for a woman (secretarial). While she explicitly mentioned little about her multiple role lifestyle, she mentioned several coping mechanisms to deal with her life, including: Flexibility in work hours, ability to adjust work schedule, working after the children were already in school, having a helpful daughter, and having friends to talk to. Alternatively, she expressed that her first husband and her family were not

helpful in assisting her with coping, and she ultimately stated, "I don't really know how I did it!"

Action, career skills and barriers, and communal service. Deborah took action to obtain the education and skills required in her chosen career field. One of the boldest actions Deborah took in her life was working outside the home, despite her husband's lack of support. She took action to leave a position which failed to afford her flexibility. She took action to end a failing marriage.

Deborah described ways in which she takes action to affirm her commitment to Judaism. As described earlier in this case study, she lights sabbath candles, chooses not to sew on the sabbath, etc. She also stated, "We don't go to shul any more than a few times a year. I talk about it, but I don't make myself get up and go." According to the Values Clarification theory, this reference to wanting to go the synagogue, but not actually going, is a values indicator. That is, it illuminates or hints at one's values. If this form of religious observance were strong (if it were a value, rather than a values indicator) she would report attending religious services with pattern and repetition. That she mentions this, however, is important.

Deborah does take action regarding other Jewish related issues. "I get very defensive if I hear anything that might be anti-semitic. I'll call the school and report an incident if the kids come home and tell me about something

anti-semitic that happened." This action is clearly indicative of a value.

In summary, one can observe that Deborah takes the action necessary to achieve her desired goals, whether family, career or ethnic oriented. Deborah took the relevant action to obtain an education, a job, end a marriage, and both observe and defend her Jewish interests.

Public affirmation, career socialization, and ethnic socialization. The most powerful example of publicly affirming a value in Deborah's life was the confrontation she and her first husband engaged in regarding her working outside the home.

I went to work in December, and it came to be Christmas vacation and I had only been working two or three weeks, and my husband had a business at the time. It was a failing business and he was losing it. And come Christmas vacation, I came home from work one day, and he had no patience whatsoever with the kids, and I came home, like 1:00, 12:30, whatever, and he said to me, "I want you to quit your job." I said to him, "Why?" He said these kids needed me (their mom). I said, "These kids don't need me, they'll get along for a couple of hours while I'm gone to work and you're home." But he couldn't stand that. He said, "I don't care, I want you to be home with the kids." For the first time in my life I really stood up to him and I said to him, cause I remember it so clearly, it happened at the kitchen table, the kids were all screaming, everybody was yelling and crying...(the situation was) horrible, like something you see on TV. I said, "Dave, I've gone along with you on everything else that you've wanted and gone along with the way this whole life has gone, but I like my job and I'm going to stay at my job and if you don't like it, tough. Do what you want."

Other examples which Deborah related were actually the opposite of public affirmation. For example, she was terrified to tell her mother that she was getting a divorce

and, in fact, asked her sister to meet her at their mother's house just to break the news. Even after her divorce, her mother couldn't publicly admit that Deborah was divorced. This hurt Deborah emotionally, but Deborah felt it was not worth publicly affirming (in this case, speaking to her mother honestly about her feelings).

The consequence of my getting a divorce was just not an acceptable thing to my mother and father. That they would have to deal with that with their friends, they would be too embarrassed... Even after I was divorced, my mother was still ashamed of it. I know she was because she was living in a senior citizens home and there was one man, an orthodox man... I remember visiting my mother one day and we were in the laundry room of all places and he said, 'You know, I never see you with your husband.' I was divorced. And my mother jumped right in and said, 'Oh, he's busy...' I said to myself, 'Oh my god.' I never said anything to her about it, there was no point in discussing it with her. She was so set in her ways, I wasn't going to change my mother at 70 years old. I couldn't say to her, 'That hurts me,' but it did.

The links between public affirmation, career and ethnic socialization are evidenced in this case. Publicly affirming one's values is something which one may not feel comfortable doing as a result of socialization (as Deborah demonstrated in not confronting her mother about recognizing Deborah's divorce). Career socialization was evident, as Deborah made reference to specific roles for men and women (e.g. accounting as a male career; teaching, nursing and secretarial work as women's careers). In terms of secular socialization, Deborah said, "Most women in my generation didn't work when they had a family." Breaking free of role

typing and institutionalized socialization is difficult, often impossible.

Publicly affirming her career skills is something which Deborah has ample opportunity to do. She interacts with many professionals in carrying out her job, and she enjoys the results she achieves.

I can call the bank or the accountant or the attorney, and I can give them orders and they will listen to me. Or they come to me. A lot of times they'll need to know something about what is going on in that business and rather than going to the sons, the owners of the business, they'll ask me. They will simply ask me. They know that I know as much as the principles (owners) do.

Deborah realizes the power she holds in her position, and feels satisfied in her ability to appropriately use that power.

Deborah made three statements which allude to her exposure to ethnic socialization. The first was the story of how she read from the torah, and though exciting, felt it was a privilege reserved for men only (mentioned earlier in this case study). The second was a comment she made in speaking about helping her step-son appreciate Judaism, "It's usually the wife that sets the tone of the family." Finally, in reference to ethnicity and community, Deborah said, "The sense of family and connection is definitely an ethnic thing, not necessarily Jewish only."

The investigator is not surprised by these results. Deborah was raised in an orthodox, religiously observant home. According to traditional Judaism, women represent

that which is in the private sphere (the home) and men represent that which is in the public sphere (synagogue, community). Deborah, having been socialized in this doctrine, has assumed roles and behaviors, for the most part, typical of her upbringing.

Consequences, successes, and life polarities. Throughout our conversations, Deborah mentioned several consequences about which she was aware, even as a young woman. Her saying, "Well, I'm not going to go to this accounting school if they're not going to get me a job afterwards. What good is this education?" clearly indicated that her decision-making was based upon a perceived consequence.

In referring to current societal messages received about being a wife, mother, and career woman, Deborah replied

I think there's that idea about a supermom - the one that can do it all. I don't think that really holds up. I don't think a woman can do all those things and something doesn't suffer. And I think that what suffers is the family. The child.

Probably the most powerful example of considering the consequences of her actions, however, is expressed by Deborah in the following statement about starting her own business.

My (second) husband and I talked about it (Deborah starting her own business) when we were just dating. He said, "Why don't you." I said that was a frightening thing to do by myself, and of course I have responsibilities so I couldn't just go out on my own and take a chance. I've always been frightened to do

things like that, always negative, always pessimistic about things, knowing I have to rely on myself. Because you are limited when you have four kids. When you're supporting them... I couldn't just go ahead and do whatever I wanted to because I had to worry about the money, or how were we going to do this, because if something happens to me, or if I make a bad choice, I'm up the creek.

Additionally, there were consequences which Deborah indicated were tied to her ethnic upbringing. These included the consequences she would have to face for failing to meet certain expectations that her parents held, such as marrying a Jewish person, not associating with Christian kids as a teenager, and getting a divorce. She indicated, after revealing to her mother that her divorce was imminent, that the anticipation of telling her mother was far greater than the reality.

One consequence of career development, of course, is career success. Deborah's attitude about her career success was positive. Referring to her work skills and success, Deborah said, "I was fast at what I did. I would finish quickly and efficiently. So things just came to me... They found out that I had good ideas... I run the office. And I get a lot of respect."

Deborah only articulated one reference to self confusion and it was in speaking about her career choice to become a secretary: "But I was really kind of, not torn, but I didn't know what to do with myself." She made several comments that were reflexive and diminutive: "Little bit of clerical... best little girl... little part-time job..."

little oppressed kind of a housewife... I was the perfect, little, you know (housewife)..." This point is made perfectly clear in the following statement: "He (her boss) saw I was an intelligent person and the work wasn't all that terribly, terribly difficult..." The investigator believes there is a connection between a woman's sense of self-esteem and valuing the work she does. Frequent references to self and/or work which diminish the importance or complexities of either are signals which may indicate a perceived negative view of self or work (i.e. low self-esteem or low job-esteem).

Finally, as expected, Deborah articulated several positive reflexive comments, comments which the investigator coded as indicating a heightened self-awareness. These comments included, "A lot of times I don't realize how important it is what I'm doing," which, by her recognizing this, indicates that she does realize the importance of her work. The statement, "I realize now that I'm pretty smart and I'm really capable," is a clear indicator of positive self-growth and self-awareness. Regarding her reluctance to get divorced and her parents' messages about the consequences of divorce she said, "Maybe it was my own way of justifying and sticking in a situation that I wasn't ready or strong enough to get out of as yet." Again, her recognition of this indicates awareness.

The final section of Deborah's case study will focus on the polarities which were expressed throughout her participation in this research. Regarding work, one polarity which she expressed was the idea that she was smart, but the work and/or work load was easy anyway: "He saw I was very capable and he could just give me a little bit more to do... I have excellent skills. But..it's automatic what I do...

The polarity between being devoted to work and children is interesting. Deborah stated many times that her children were her top priority, though she was able to recognize that, for her, devoting her life only to her children created certain frustrations.

So, when I went out to work, I found out that I loved being out to work. First of all, I got away from my kids, which were driving me (crazy), I needed to get away from it, cause I had four, all these little kids and I just stayed home with them all the time. I wasn't involved in a whole lot of things. It was just getting to me, constant kids.

These frustrations resulted in another interesting polarity: Between being a calm, even tempered parent versus being a hostile, angry parent.

But, I would lose it (temper). I would lose it on a regular basis. You can ask my kids, my kids, I'm sure, have suffered a lot...

I was very nervous, I was a very nervous mother and I'm sure my kids suffered because of that. I myself suffered, everybody suffered. Then I'd get really tense, then I'd get crazy, and I'd scream at everybody, and so it was not great. It's really craziness because instead of enjoying the kids more I did that kind of stuff.

Another polarity is the pull between having energy to meet the obligations of a multiple role lifestyle and the exhaustion that this lifestyle creates. Deborah's statements, such as, "I guess I used to do as much as I could then I'd just die, I'd just collapse," and "I really don't know (how I did it). But I was exhausted a lot..." were typical expressions heard from all the study participants to articulate this polarity.

In conclusion, the analysis of Deborah's case study demonstrates that there are links between her values, ethnicity and career development. These ethnic links appear to be related to her orthodox, religiously observant upbringing. The messages she received from her parents and college recruiters were powerful in influencing her decision to pursue a secretarial career. There were several coping methods she used for negotiating her multiple role lifestyle, including working after her children were all in primary school, seeking support from friends, and accepting jobs which afforded her flexibility in her work schedule. Finally, she reported that several polarities were evident in her life, including: The frustrations of being devoted to both work and children; the pull between being a calm, even tempered parent versus losing one's temper with one's children; and the pulls between having energy to carry out her obligations versus the exhaustion which these obligations created.

Case Study: Helen

Helen is a professor of occupational therapy at a small private college. She is also self-employed as an occupational therapy consultant/practitioner. Her story is particularly interesting because her husband, also professionally credentialed, has been underemployed and/or unemployed during the past three years. This created not only serious financial burdens on their family, but emotional burdens as well. While her career has been a necessity for the family's economics, she clearly ranks her career as a, if not the, top priority in her life, unlike the other women in this study who emphatically report that their children have top priority in their lives. Helen's husband has been very supportive in helping raise their children. This support gave Helen a chance to further develop her career, although it seemed evident throughout the research that Helen's career was always important to her and one could speculate that it would have blossomed even if circumstances had been different.

Helen is the mother of two young girls, ages 5 and 9. She has participated in Jewish activities throughout her life, including active membership in both youth and women's groups. Her commitment to her Jewish background is evident through her children's education, which is occurring in Jewish day schools.

Ethnicity, motivators and free choice. An example of Helen exerting free choice regarding selection of her career is seen in her enthusiasm and motivation for the profession of occupational therapy.

What really excited me about occupational therapy was that I would still be in a helping profession, which is really what I wanted. I really did want to be working with people who were either ill or disabled, or in need of some kind of help.

Though occupational therapy was clearly a free choice, it was not a first choice. Her parents were rigorous in their efforts to divert her away from her top career choice: Nursing.

My parents were not at all eager for me to be a nurse. They just really did not think that that's what a nice Jewish girl should do because their image of nursing was bedpans. Literally. My father said, 'You'd rather grow up and wipe people's *tukhises* (buttocks) than go out and get a job? Jewish girls don't wipe people's *tukhises*.' But I think the real thing was that both of them wanted me to get married and stay home and have kids and have a wonderful husband who was going to take care of me.

This overt linking of ethnicity to career options, from her father's perspective at least, influenced Helen. Her parents asked that she explore career options before pursuing nursing school: "My parents didn't say that nursing wasn't an option, they really were not pleased and they kept trying to talk me into alternatives." After finding the alternative of occupational therapy her father complained that this seemed even more difficult than nursing. Helen staunchly justified to her parents that she found an alternative, as they requested, and they no longer had

grounds to refute her career choice. They agreed, as she explained:

But I told him that he (her father) couldn't complain because he told me to come up with an alternative, and I did, and he agreed. They really had to stop (complaining about her career choice) because I did essentially what they asked me to do, even though I came up with an alternative career that they had never even heard of.

Helen took two steps which facilitated her search for alternatives. First, she consulted career catalogues at the high school guidance office and she visited a local hospital to meet with occupational therapists to learn, first hand, about their careers. These actions contain many of the elements of the Values Clarification process (free choice, searching for alternatives, considering the consequences, taking action) and will therefore be discussed repeatedly throughout this analysis.

In terms of free choice and education, Helen not only selected a school that could give her a good background in occupational therapy, but she even transferred two years later to enhance both her education and her religious affiliations. Other examples of choices which Helen made freely include living in honors dorms, leaving higher paying unsatisfactory jobs for lower paying but satisfactory ones, etc. These will be further analyzed later in this chapter.

There were several motivators and interests which helped Helen define a successful career in occupational therapy. Mentioned earlier was her desire to be in a

helping profession. Then she mentioned that she loved arts and crafts, and occupational therapy, back in the 1970s, was very crafts oriented, "So I thought, 'This is fabulous! I can be helping people and doing crafts all day, my favorite thing.'" Under these circumstances, one might imagine that a high school student could be very attracted to this field. Helen, several times throughout our conversations, mentioned choosing positions that were fulfilling, "I just basically looked to work in areas that I thought would be interesting." This is far different from choosing a position out of desperation or need. She was choosing positions that interested her, increasing her chances for success. Even in choosing to remain in one position for extended periods, Helen said,

I wasn't really thinking career, I would just sort of go from job to job, whatever looked good and interesting at the time. I think that's why I stayed with the Seventh Day Adventists so long because when I did go and look for other jobs I didn't find anything that I liked better, or that was going to pay me better or that was going to give me better hours. It was like I was at the best, why bother changing?"

Finally, in terms of free choice and motivation, Helen said, "and the jobs I liked the least paid better, but would give me less satisfaction or more hassle with driving. I wasn't willing to tolerate that. I decided to take less money." She explained that she was only concerned with making enough money to pay their bills and send the children to Jewish day school. Other luxuries in life were nice, but not her motivators.

Helen made several comments about how her ethnicity and religious observance effected life decisions. For example,

The transfer to Boston University was more religiously oriented I can say than professionally oriented. When I went to Richmond I liked the school, but I was the only Jewish person in my dormitory....and I didn't have anyone to go out with on dates because my parents had made it very emphatic that I was only to date Jewish men.

She was committed to religious observance, exemplified by her willingness to attend religious services even by herself. The lack of finding others with whom to attend services both shocked and surprised her, especially while studying at Boston University and living within a large Jewish community:

In the beginning I used to go to *shul* (synagogue) by myself on Saturday mornings because nobody else went. I was really surprised, I had just assumed that here there were thousands of Jewish people (and I went to synagogue alone). Even in my occupational therapy class, about twenty students, six were Jewish. That's a lot. I was surprised that no one was going (to services)...

Her degree of religious observance waned as she graduated from college, until finally, she admits, "The only time I somewhat observed Judaism, religiously, was when I was visiting with relatives or the Rabbi's family who were orthodox." Yet, her ethnic background led her to work in Jewish organizations, to choose a therapist who was both competent and Jewish, etc. In therapy she worked on issues around religiosity and combining social and work life with religion. Therapy also helped her "sort out what was religion and what wasn't, and what was an issue between me

and my parents that was and wasn't religiously based but more developmentally based." Helen explained how she viewed her Jewish background:

I think in my mind I wanted to find out what a good Jew was without necessarily following the rituals. Because following rituals does not necessarily make you a good Jew. I think I did find that, to a certain extent. Almost like I wanted to know what was the meaning, the psychological, personal and emotional meaning behind doing the rituals rather than doing the rituals rotely....I think in that respect it put me on a spiritual growth path to really find out what's really important in life, whether Jewish or not Jewish.

Helen is attracted to religious conviction and values, even within frameworks outside of Judaism: "The best job I think I ever had was working with the Seventh Day Adventists and I think it was their religious values, they are vegetarians, keep Saturday as the Sabbath, and are very pro-health care."

In concluding the analysis of free choice, motivators and ethnicity, the investigator draws upon a quote which encapsulates Helen's notion of how her Jewishness helps her handle the difficulties which life presents:

When I think back to the Jewish stuff I think there are a lot of Jewish values that I keep in the back of my mind without knowing it sometimes, like God really does take care of you and doesn't give you anything you can't handle. Like the days when I feel totally drained and wiped out, like I can't tolerate one more minute, I say to myself, "God doesn't give you anything you can't handle so this must be it, so you must be able to do it."

Prize and cherish, individual development, and priorities. In analyzing the aspect of the research model that deals with prizing and cherishing, personal growth, individual development, and priorities, Helen focused all of

her comments around the issue of career. She did not explicitly state that which she prizes and cherishes. She did, however, articulate needs which she fulfills through career. In describing positions which fill a personal need, she made the following comments: "The creativity part is marvelous and I love that, but boy is it a lot of work," and, "The other job I have (yet a third consulting position) is Driving While Intoxicated, which I love but I'm paid very poorly to do that."

Helen is a self-described workaholic who claims that workaholism satisfies several needs: Necessary family income; outlet to accomplish that which is important to her; and "to avoid the other things, the lack of social things or when I want to avoid family problems. Work gave me a way to look at things more positively."

Helen's career is, based upon the interview data, a top priority in her life. In demonstrating priority setting in relation to her career, Helen recounted a comment which a neighbor once said to her:

One woman...said to me, 'Why do you want to go back to work? Aren't your kids enough?' I was just totally blown away. I felt that my kids are one part of my life but my work is my other part of my life and I'm not just throwing anything out just because I'm having a second child. This just totally blew me away.

In describing how being a workaholic affects her personal life, Helen said:

It really is my life. That is my life. I feel the most comfortable when I can talk with other people who are professionally oriented. I feel like I have

something in common, like I have a bond, and they don't have to be in health care, they can be businesswomen, that's ok, too.

Finally, she explains the cost of workaholism: "I think the down side is that I spend too much time working and I've done almost nothing socially." This theme continues to repeat itself several times throughout the interviews.

Alternatives, career exploration, and multiple role lifestyle. Helen provided many examples of searching for and evaluating alternatives in her life. Already discussed was her parents' influencing her career choice by encouraging her to search for an alternative to nursing. She spoke several times of exploring various jobs and positions, usually choosing positions which were interesting, satisfying and rewarding. Her philosophy of searching for alternatives was passed on to her from her mother. Helen shared this philosophy during her closing comments to our conversations:

And somehow it works out, you just have to open your mind to see what the alternatives are. I find myself doing that more and more in the last two years, not only because of my predicament (financially and emotionally, with her husband out of work), but also because my mother died a little over two years ago, and a lot of the things that she used to say that I thought were hokey, now I'm realizing that she had the right idea.

The site visits were arranged after Helen's mother read a newspaper article about an occupational therapist working in a local hospital.

So I went to see that facility and I went to see one other facility and I worked really hard to get to be a

counselor at an Easter Seal camp that summer. I was really still a little too young to do that, but I really liked it.

Though Helen said that her transfer to Boston University was precipitated by religious motives, she also demonstrated a clear exploration of alternatives before making that decision.

In the summer I went to a hospital in Lebanon, Pennsylvania to do a field work/clinical. The therapist that I worked under there had graduated from Tufts University and when she compared the program I was in to the programs in Boston she encouraged me to transfer to B.U. because they'd give me a better program. Well that made sense to me, to transfer for a better program in occupational therapy than to transfer just to meet a (Jewish) husband. So at that point I did transfer.

Helen coped with the multiple role lifestyle first by making a deliberate decision to return to the same job after having her first child, although she felt ready for a job change. Secondly, she resumed work part-time, a coping mechanism referred to as adjusting. Finally, she and her husband worked together to facilitate childcare.

I really liked that job and stayed there for six years. I would have left that one sooner, cause I really felt like it was time to move on cause it was getting too routine, but when I had the baby I kind of felt like I should go back to something familiar and not something brand new, because I didn't know what it was like to work with a baby as opposed to working as a married or single person. I think it was a wise decision because when I did go back it was easy to resume my work. I went back part-time....I finished my masters, got pregnant, had the baby, and I stayed there three years after I had the baby... It really was the best, three days a week, about 24 hours. Although a lot of times I ended up staying late so it was more like 27 hours....

Well, I think working three days, that helped a lot cause I would work really hard the other four days cooking to be sure that we had food leftover for the

days I would work, get the laundry done. I also got a babysitter after school on the days I wasn't working to make sure I could still get to exercise class.

Coping with childcare involved putting the baby in a local daycare and finding back-up babysitters to care for the child when she was sick and couldn't be in daycare. Helen's mother-in-law baby sat as well. Flexibility in her work schedule and a husband who helped with childcare helped her cope: "I would go to work later in the morning and get home later at night. My husband was working for a state agency 8 to 4:30....He came home on the subway, would pick her up around 5:15 and I would drop her off in the morning." In fact, Helen described her husband as willing to adjust his work schedule to accommodate childcare, atypical, according to the literature: "If ever I said I couldn't be home he would be home, he was always there to do that, he would make a change in his schedule or something like that, that part was good. That helped me cope."

Finally, Helen discussed some of the negative aspects of trying to cope with the multiple role lifestyle and her workaholism: "For the last year I've been teaching as an Assistant Professor at a small private college....That was enormously time consuming. I mean I actually felt like an absentee parent even though I was working here in the house." She also mentioned that her multiple roles have contributed to her missing continuing education opportunities because of the time and distance

she'd have to travel to attend meetings: "I miss that real educational component, of which I'd either have to drive two hours to Boston to get it or an hour and a half to New Haven to get it, but with two kids and the amount that I've been working, I just couldn't do it."

Action, career skills, barriers, and communal service. Helen takes action on her career by seeking challenging positions which she finds interesting, educational, and rewarding. She chooses positions which help her achieve her goals, for example, she chose a consulting job because of the experience it would give her with psychiatric patients while helping her in her professorial role.

Helen explained the difficulties in trying to meet her commitments:

...Balancing the priorities; what is the priority and what is it that you want to be getting, and go for that. Like my goal, which I haven't done yet, is to keep Saturday afternoons opened for the kids. Somehow I always seem to have these big ideas that I'm going to get all this work done late at night during the week and when it comes to actually doing it, when I sit down at 9:30 at night after finally getting the kids to bed and getting things ready for the next day or throwing in another load of laundry, I finally find myself too tired and not getting done as much as I needed to get done, or as I thought I'd get done, or as I wanted to get done, and having to work Saturday and Sunday afternoon on stuff for work, when I'd really like to keep all day Saturday just for play...That's my goal, maybe I'll get it this year. Sometimes I hope that just thinking certain things are important is enough. I know it's not because you have to follow it up with the action.

This previous quote includes two fundamental processes of Values Clarification: Prizing and cherishing (think certain

things are important) and following it up with the action. Helen is realistic in recognizing what it takes to make things happen, and she realizes that her over-committed lifestyle lacks enough hours in the day to make it happen easily.

Helen examined several barriers which she has encountered throughout her career in occupational therapy. The first barrier was convincing her parents that this was a good career choice, despite the fact that they had never heard of this career. Many people are unfamiliar with the field of occupational therapy, frequently putting Helen in a position of having to explain and justify the work. Occupational therapists have been effected by difficult economic times; Helen found herself unemployed because as agencies needed to cut back, and because they did not respect or understand the benefits of occupational therapy, administrators would eliminate the occupational therapy positions. For example, Helen said, "I feel like my profession is really in the 50s still because of the area and the way they view occupational therapy."

In reflecting about her skills and career opportunities, Helen discussed obtaining her current position as a professor of occupational therapy. Her own hesitations and feelings of inadequacy are apparent, though her success is evident based upon her gaining the position.

So when I heard that they opened up this occupational therapy school and were eventually going to need this

psychosocial professor, I didn't know how I was going to wait until the position opened up so that I could apply for it, because the school opened up about a year before they advertised that position. This was clearly a goal, but I really didn't think I would get the job, but I knew I would try for it.

I didn't think I was good enough and I didn't know who else was going to apply. I do know there are other occupational therapists in the area who I think are very good and I figured one of them would do it and would beat me out. I don't know who did apply, but apparently I interviewed better than the other people. So I was really thrilled when I got this job and it really did feel like a career move and it felt like the first career move I had made since I left Boston, the first career move in six years.

Helen's career development in her current position, specifically obtaining tenure as a professor, is based upon her successful completion of a doctoral degree, something she has yet to pursue.

The college told me I have to get a doctorate if I want to get tenured. This means I have to start working on a doctorate which means more money going out and less money coming in, and with my husband unemployed, and I feel like I'm in an awful predicament that I never bargained for. I'm in a tenure track position, and in four years I need to show progress working towards a doctorate to keep my job. That's a real pain. I'm the only professor on the occupational therapy faculty that has children and one other professor is pregnant with her first child. We're all a bunch of workaholics.

Finally, Helen mentioned several family patterns which link with her notions of taking action, career skills & barriers. These family patterns included having a mother who encouraged exploring alternatives and who was, herself, a successful working wife. When asked if her mother worked after having children, Helen said "No," but her mother did continue to work after she was married. Her mother was interested in running her own daycare, and in preparation,

studied with Dr. Spock, one of the foremost authorities on child rearing. She ultimately never ran a daycare, but one can see the family pattern of being well educated and skilled in the profession of choice. The theme of workaholism repeated itself throughout Helen's conversations. This issue was raised in relation to family patterns: "I think my whole family is a bunch of workaholics and that certainly came through and I worked very hard."

Public affirmation, career socialization, and ethnic socialization. The analysis of public affirmation, career socialization, and ethnic socialization reveals that Helen explicitly discussed neither public affirmation nor career socialization. Most of her conversation on this topic revolved around valuing community (both secular and ethnic). This was particularly visible when Helen discussed her frustration with the small Jewish population in her home town and at the first college she attended. Because Jewish community was something she prized and cherished, she transferred to a school with a large Jewish community. She spent time with a Rabbi and his family who encouraged her to transfer to a school in New York City for the same reason, but, her strong commitment to gaining a good occupational therapy background, forced her to locate a school that could satisfy both her academic and social (living in an ethnic community) goals.

In terms of ethnic socialization and communal service, Helen accepted a job at a Jewish organization. She said:

My job turned out to be at the Jewish Rehabilitation Center for the Aged, which I felt very comfortable with because it was Jewish and I knew all the social mores. I kind of felt like I was making my contribution to Judaism because I was working at a Jewish place like that.

Helen spoke extensively about her dismay living in her present community. She spent seventeen years of her adult life in Boston, and regretted having to leave her networks, both social and professional, behind. She relocated to another part of Massachusetts so her husband could accept a new position. Their move, now six years past, is still a frustrating memory for her.

I really loved Boston and the thought of moving...I had lived there for seventeen years, it felt like my home. I couldn't imagine duplicating that someplace else. But I went, obviously, because he (husband) got this job out here. I didn't have a job lined up out here because I was six months pregnant when we arrived.

This presents evidence of yet one more barrier a woman must face in negotiating marriage, career, and motherhood: How feasible is it for a pregnant woman to obtain a job appropriate to her level of expertise? In Helen's case, she didn't even attempt to find work. She reported, however, that staying home the two months prior to her due date was not a good experience.

I thought I would find that fun, just being home for a couple months, but I really didn't like it. Nobody here (the other women in the community that she met) was a professional person. Everyone was just into their kids. I felt I had nothing to talk to with anybody, although I had my eldest daughter but not my

second yet, and most of the people on this street are not Jewish aside from one Jewish woman...

She went on to explain that these frustrations continued during her first year in this new community, mostly because her children were continually sick and she found it impossible to establish herself.

I didn't really meet anybody because after I had the baby both kids were sick the entire year with one cold after another. I never made it out of the house, I barely made it out of the house to take the older one back and forth to nursery school when she wasn't sick.

Her husband, meanwhile, was happily employed, establishing himself within the Jewish community, and falling more in love each day with their new surroundings. Helen, however, remained dismayed: "When I finally was together enough after having the baby to go to *shul* (synagogue) it was like everybody knew him and I was the stranger." She admits that, to this day, she is still unhappy in the community.

Consequences, successes, and life polarities. Helen's disappointment with the community leads directly into the conclusion of this analysis. The success of the model being used in this dissertation is probably best displayed through the analysis of Helen's discussion around consequences, successes, and polarities. When asked if she considers herself successful, her response, quoted here in its entirety, touches upon all of the major themes she addressed throughout the research. Additionally, the links between consequences, successes, and polarities are evident.

Technically speaking, my technical skills as an occupational therapist, I would say yes. On a personal level, I would say no (not successful). I was beginning to wonder if I'm basically an unhappy person, not that I like to go around being unhappy, but it isn't like I'm the only person in this world who has problems with my marriage, problems with unemployment, problems with my children, everybody does. I feel like it's been such a long term thing. I feel so out of balance right now that I feel like I have not been successful in the way that I feel like I haven't been able to come to peace with Worcester and not been able to change it. I feel unsuccessful in that. Either we should move or I should stop expecting certain things that I just cannot do here and accept what can be done and either find the best that I can that would meet my needs then forget about it. I think I would be more successful. I think that success for me would be that I would feel more contented than I've been feeling, though I don't know how I can feel contented when I feel so drained all the time. I would really like to have more close women friends than I feel that I have in this area.

Maybe if my husband was working I'd have more time, and I might feel more comfortable getting baby sitters in the evenings so I could do things socially, this way I feel I can't afford it. Certainly his not working has given me a lot of the time to do the work I've been doing, especially the Driving While Intoxicated (programs) at night and that kind of stuff, because he's home. I can attend professional meetings at night, again, because he's home. That part, I suppose, has been good. But I just feel really out of balance, it's too much, I think I would be happier if I was at the college and doing one very contained treatment job and doing some stuff for my doctorate rather than working four and five jobs all the time and running from one to the other and feeling like I'm not doing any of them adequately because there's just no time. When I feel like I'm not being competent professionally because I'm not giving it the quality of time that I should, that bothers me. Even though other people aren't seeing that, I'm sure they're just seeing a good job, I haven't had any complaints, thank God, to me it's like this is not acceptable, and I get nervous and if any slight little thing goes wrong I think, "Oh my God, what did I do?" and I probably didn't do anything and it's my own concerns in my own mind because I just feel so tired and exhausted.

The consequences Helen articulated include: Dealing with problems related to all facets of multiple roles (problems with marriage, children, unemployment, professional evaluation, etc.). Conversely, she reports that because her husband is able to be home and help with childcare, her own career has been boosted (she is, essentially, available to work evening hours and attend professional seminars). In terms of her career success, she reports feeling technically adequate but personally inadequate. Probably the most revealing consequence, however, is her honesty in expressing her exhaustion. One can only imagine that it must be profound for a workaholic to realize that her life is "out of balance" and that she feels "so drained all the time". This speaks directly to the polarity issue of having lots of energy to commit to several tasks yet realize that one is, alternatively, physically exhausted. The polarity of doing adequate work versus perfect work was also raised when Helen said that she feels her work is lacking in quality, though neither her supervisors nor co-workers have expressed concern. She did, however, recount a story that a colleague told her:

I talked with another instructor and she expressed the same thing. Her kid was going into college, and her husband is also unemployed and she was working day and night, and she too was saying she was just exhausted and she was feeling paranoid that any little thing that went the slightest bit wrong it's blown up in your mind that it's a major crisis.

These women feel this way because thier spouses are unemployed and financial obligations must be met. The predicament is one which is obvious cause for worry. Helen also expressed her needing and wanting the continuing education and networking opportunities afforded by professional meetings, but not attending professional meetings because "I have been too wiped out (exhausted) to go because I have been working too much." This seems to be a vicious cycle: Working several positions simultaneously, occupying multiple life roles, demanding perfection of self, and being too physically exhausted to feel balanced. This also addresses the polarity of gaining an exhilaration and satisfaction from one's work versus feeling, ultimately, stressed as a result: "I really did like the teaching, I just didn't like the stress of the enormous amount of work (of that one job) plus doing these other jobs in order for us to try to make ends meet." Helen, again, articulated these polarities when she said,

On the other hand, I'd like to branch out and do more things socially because I would like more of a balance. I feel really out of balance and I find myself being short with the children because I find myself so tired. I am just wiped (wiped out, exhausted). I think this past year I literally haven't enjoyed my work because I've gone from "what do I have to do next" to "what do I have to do next, what do I have to do next..." I mean it's like the minute I finish one thing I can't even say, "Whew, that's done, now I can go watch tv for fifteen minutes." I can't because immediately I'm going on to the next thing that needs to be done. I've given up exercising which I like to do. I don't feel like I've done anything except work, around the clock.

In conclusion, the analysis of Helen's case study demonstrates that there are links between her values, ethnicity and career development. These ethnic links appear to be related to her religiously observant upbringing. The messages she received from her parents were powerful in her decision to pursue a career in occupational therapy, a second choice after her parents emphatically encouraged her to search for an alternative to a career in nursing. Additionally, her parents were more supportive of her finding a Jewish mate than of her education or career. As an occupational therapist and professor of occupational therapy she has developed a successful career, though she feels personally frustrated in areas of her life aside from work. Unlike the other women in the study, Helen clearly said her top priority is her career. The coping mechanisms she used to negotiate her multiple role lifestyle, therefore, included flexibility with her work schedule, ability to adjust her work schedule, and having a husband who was willing to help with child care and some house work. Finally, the polarities which Helen discussed can be summarized by describing a vicious cycle: Working several positions simultaneously, occupying multiple life roles, demanding perfection of self, and being too physically exhausted to feel balanced. This theme will be repeated in other cases in this study.

Case Study: Judi

Having been married for 20 years, Judi is the mother of two children, a daughter fifteen years of age and a son seventeen years of age. Judi describes herself as affiliating with conservative Judaism, and is an active member of both the local synagogue and the Jewish Community Center. At 42, her career has followed two very different paths: She is a master's level speech therapist with a substantial caseload of clients, and she is the director of a Jewish day camp for children. Judi's case is particularly interesting because she only recently held a *bas mitzvah* (ceremony to recognize a girl entering adulthood), choosing, as an adult, to fulfill the "fantasy" (her word) she held about learning about Judaism.

Ethnicity, motivators, and free choice. Judi provided many examples of how her Jewish ethnicity and religion impacted her life. She first became involved with the Jewish Community Center when, with a daughter three years old, she realized the center lacked a pre-schooler program. The Jewish Community Center agreed that this program would be beneficial, but they were unable to find a director. Judi assumed that role, 12 years ago, and to this day she is still involved in running children's programs for the center, specifically a summer day camp.

Judi was raised by parents who were second generation Jews in the U.S. Judi describes her parents as being

"observant to a point". She describes herself as having a "real strong Jewish background", was sent to Hebrew school, and her own children were educated in a Jewish day school. Probably her most passionate description of relating to her ethnicity, however, is evident in her description of choosing to have a *bas mitzvah* as an adult.

But I think I was reborn through all of this (involvement with the Jewish day camp) and I was bat mitzvah this past June which is the busiest time of my life, June, starting camp. But that's just how it worked out. And I think, the whole story of my life, and when I get into the speech therapy part of it, people said to me that I'm the last person they would ever think would have time to do that (*bat mitzvah*) because it took one night a week anyway going to the classes plus preparation and whatever. But I think you set your priorities when you work and you do what's important to, you have time for what's important....

That was the whole missing piece for me was the *bat mitzvah* and I think there were some people, a lot of my friends...who don't know how really into it (Judaism) I am, that didn't really understand why I was going through all this *bat mitzvah* stuff. It took from September to June. But when they (these friends) came to the service, everyone really understood because it was five women together having a group bat mitzvah and it was just, it was very *hamish* (homey, family-like), we hugged each other and it was really special.

In addition to her children's involvement in Jewish day school, her own *bas mitzvah*, and her directing a Jewish day camp, Judi is involved in yet another ethnically motivated group, a *mitzvah* (literally "commandment" but frequently interpreted as "good deed") co-op.

A bunch of women got together...some people could do calligraphy, some people were willing to shop, some people were willing to cook, and they help each other out for different functions and that's who catered our bat mitzvah.

Judi's decision to join the mitzvah co-op and have a *bas mitzvah* as an adult is overwhelming evidence of her interest in and dedication to Judaism. This exemplifies Judi's ability to choose freely something she valued.

She explained how her ethnicity is different for her now as an adult compared to when she was younger:

Before I was involved with the camp, Jewish values meant chicken soup. Well, it's true. Because when I was a kid and I went to Hebrew school, it was very strict, something you had to do. At this point in my life the Jewishness in me is something that I want to do (act upon). All the things that I was taught about Jewish values...I saw developed in my kids at Hillel (Jewish day school) through fun kinds of ways and it was reconnecting for me.

She also described that, as the camp director, her view of Judaism was broadened:

It was almost like a rebirth for me as well as for the kids. At camp I found that it was educating me along with educating the kids. Some of the basic Jewish programming, like Purim carnival and stuff like that, I do, but we also have a Jewish culture specialist who does a theme every summer and it's educational, through after 10 years it gets repetitive, but it has been very educational for me. One summer it was values, one summer Jewish heros, and I get into it as much as the kids do.

Therefore, one can see that Judi's experience of her ethnicity is closely tied into her ability to freely choose her expression of her Jewishness.

In terms of motivators and interests, one major part of Judi's career is directly linked with her ethnicity. In discussing her role as director of a Jewish day camp, Judi said:

I love this camp. It completely takes my life. It's 39 days of camp, 8 weeks, July fourth is always a day off. I'll get back to the speech therapy, but camp came first, and still comes first to me over a lot of things.

Judi's career was not only motivated by her ethnic connections, however. She has developed a successful career as a speech pathologist, a career choice she made while in college. Like other participants in this study, Judi transferred from one college to another in an effort to pursue an academically rigorous program in speech therapy. She found the speech therapy work to be rewarding and interesting, "you just feel like you make a difference in their (clients) lives". It's this feeling of reward that motivates her to pursue her speech therapy career:

Each time I leave (a client), of course I feel so good, I can't explain it, it's like it gives me strength, it gives me energy. I really noticed it this morning because I was thinking, 'I have to rush back' (for this interview). You know, you don't know 'where' the house is (in terms of neatness), you're kind of anxious, but when I leave (from a consult with a patient) I feel really terrific. It's like a special relationship that I make with the elderly people...I see one patient in the hospital in the afternoon and the doctors are thanking you, the nurses are thanking you, not that I need to be thanked, but people really appreciate, and you really are making a difference.

Judi spoke about the role of free choice in her life.

I feel like I've dictated my own choices because I developed a sense of professionalism separate from the school that I worked for because I do so many different things. Some of the other teachers teach, then they have to go food shopping...and they think their day is a long day. I go to school, then do private speech therapy, stop by the Jewish Community Center responding to camp parents...(then shopping at night).

Judi explained that the things she does she really enjoys; her lifestyle re-energizes her, which will be discussed later in this analysis. Judi confirmed that she has never felt locked into anything she has attempted and that, in order to make the choices she'd made, she required flexibility in all her endeavors.

Prize and Cherish, Individual Development, and Priorities. Judi's sense of prizing and cherishing certain elements of her lifestyle are obvious. After all, making the decision to endure the challenges posed to become bas mitzvah as a working wife and mother is tantamount to prizing and cherishing something so much that one would go to any extent to accomplish it.

I recently got something from my high school for my 25th reunion and it asked, 'What fantasy have you fulfilled in the past 25 years?' And I sort of laughed because I want to write, 'I was bat mitzvah.'

She further stated, when asked if there are things in her life which she prizes and cherishes:

The bat mitzvah really encapsulates all of it...This bat mitzvah was just something that was mine. It had nothing to do with anybody else (like camp or work). It was just mine.

Prizing and cherishing her speech pathology career is also something which Judi easily expresses. Speaking about studying speech pathology in college, Judi said, "I liked it a lot at that point, but I didn't realize how much I was really going to love it at this point in my life." She

again, later in conversation, said that this was a career she loved.

In analyzing the impact of Judi's lifestyle on her individual growth and development, several examples may be drawn which relate to the personal needs which her career fills for her. Judi was interested in a career in special education, but she knew that teaching did not interest her. Speech therapy allowed her to work with populations she was interested in helping, while doing tasks she enjoyed. She further described her work as "rewarding", "interesting", and "making a difference (in a client's life)". Her dual career (as speech therapist and camp director) provides a balance which she appreciates. Finally, when asked to talk about women and work, Judi again discussed the role which work plays in her life.

I think it's really important to have your own point of view and your own perspective on things. My husband owned his own business for years and I could have worked there and that could have been our lives. That wasn't enough. That wasn't enough for me. I wanted to be able to, well I had the education to do something else.

The priorities that Judi sets in her life help her achieve her goals. She explained that setting priorities is what helped her accomplish the bat mitzvah. She also said that her job with the camp is one of her top priorities, and she places it above her work as a speech therapist. She also recognized how her priorities have changed with time and helped her express her Jewish identity.

But there are things that maybe 10 years ago I gave up, so I don't notice that I gave up, like I said I wouldn't want to bask in the sun, but I don't read a novel from maybe May to September. I don't even look at a book and I'm lucky if I read the newspaper.

(Tell me about the priorities in your life.) My family, including husband, kids and my parents...then camp and speech therapy and I think, permeating in here, through everything, is my Jewish identity.

Judi is a woman who has a clear picture of that which she prizes and cherishes. Analysis of her case shows strong links between setting priorities, expressing her ethnic identity and meeting individual needs through her career.

Alternatives, career exploration, and multiple role lifestyle. Judi expressed having a sense of alternatives most clearly by explaining that no matter what she pursued, she always had a feeling of being able to walk away from it. Because she never felt locked into a situation, she freely explored new opportunities: "When I first went to work there I felt like, well, if I don't like it I can leave..." This self proclaimed flexibility gave her many chances to pursue interesting opportunities, including working for the Perkin's Institute for the Blind, public school systems, hospitals, speech therapy private practice, and consulting, publishing in the field of speech therapy (the result of an early interest in journalism), and even being the director of the camp.

Judi deliberately explored career options. One of Judi's mentors was an aunt who worked with the retarded. Through this contact, Judi was interested in working within

the field of special education. She volunteered at a school for retarded children, then worked there upon completing her bachelor's degree. She worked with elderly populations doing speech therapy in nursing homes. Similarly, before assuming the role of camp director, she was also a volunteer. Gaining practical experience in a career field through volunteer work seems a sound and appropriate method of exploration. For Judi, she was not only successful in both endeavors, but found she loved both career tracks.

Negotiating the multiple role lifestyle is something Judi accomplishes by setting priorities and committing to flexible opportunities. While she loves her work as a speech therapist, she does not solicit work.

It's a career that there's a lot of flexibility with. While my kids were little I worked in the nursing homes and I made a lot of contacts. I work now, I have under private contract all the nursing homes in Winthrop and Winthrop Hospital and the Home Health Care Agency out of Winthrop. It's really a lot, probably too much for me. But I don't pursue it. If they have a doctor's referral, they call me. If I really wanted to go in and screen the patients probably a lot of them need services, but I do it just by referral.

Asking for what she needs is another coping mechanism which she finds effective.

But I loved my six hours a week and my nursing homes and camp and my flexibility and my kids never felt like I neglected them...What happened was, a job opened up (in the school system) for September, and I said, 'No thank you, I'd just like to do my part time hours.' The director of special education wooed me, she called me at camp, and anything you need, if you have to leave early during the school day because of camp, that's ok, don't tell anybody, it'll be between us. Six months later she was replaced.

I went to the special ed director, the new special ed director, and I said, 'Listen, when I took this job, this is what was promised to me.' he said that every September I should put in writing that I need flexibility and just as long as you see all your kids (students) I don't care when you leave. And here we are, I've been doing that (working in the Lynn Schools) for five years...

One clearly has the impression from Judi that if a commitment is not suitable for her lifestyle, she will abandon it. From her descriptions of her work commitments, however, one also has the impression that she is highly competent and valued, an employee who uses the flexibility to the advantage of the organizations and clients for whom she works, as well as to the advantage of herself and her family. She seems to either arrange win-win situations or refuse the opportunities presented.

In addition to flexibility, Judi uses other coping mechanisms to negotiate her multiple role lifestyle. She adjusts her work schedule to meet the demands which are placed on her by her several jobs and her family.

I'm not going to sit in the teacher's room on a 15 minute break and complain about all the paperwork I have to do during the night. I'll do it (the paperwork) during the break. If I have a camp meeting, I won't bite my nails for three days worrying (about) telling the principal. I'll just tell him, 'I need to be out of the building tomorrow.'

She will also push herself to extreme limits to spend time with her children.

But I want to tell you one thing, through all of this, no matter how tired I might be, I never let my kids feel that I won't go to a game or that I won't go someplace that they want to go to because I work. We had an overnight at camp two Thursday nights ago and

I'm not young anymore, I was up all night, by 5:00 the next day I was sick asleep, I was really sick. My son had a basketball game and I just turned around and went. I closed my eyes during time outs. That was the hardest thing, I think. Other than that I go to all the games, other parents don't. But I see how fast it went by. i don't want to miss it (children growing up.) I enjoy it.

Now that her children are teenagers, childcare is not a critical issue. Though when they were younger she accepted jobs at organizations that offered day care for working parents, so she was able to keep her children with her. When asked if she would have refused an interesting career opportunity because of lack of child care, her response indicated that she would have draw upon her family support system.

I probably would have taken it even if I couldn't have brought the children...probably, at that point my in-laws, my father-in-law used to baby sit on his days off. I don't think I would have left them with a baby sitter, that was always hard to do.

She created and directed the pre-school program at the Jewish Community Center in direct response to the lack of a program to which she could send her own children. And being the director of the summer camp directly impacted her children: They attended the camp throughout their lives.

Judi indicated that her husband is supportive of her endeavors, helps with cooking and grocery shopping, and, like her, will go to any extreme to support their children's activities. However, Judi indicated that if she has to, she will wake at 5:00 a.m. just to clean the house: "There are things that are important to me, like coming home to a house

that's not a mess, that maybe my husband...or the kids wouldn't care about. So I get up at 5:00 (a.m.) maybe to clean and vacuum before I go to camp." Based upon the limited sample of women in this study, it seems housework remains one of the frontiers for men to explore in being supportive of their multiple lifestyle wives.

Finally, she copes with her many commitments because she enjoys what she does and she plans appropriately to juggle her multiple commitments:

Camp is a long day and it takes my life, but I get energy from it. It's not at all draining...If I have a (speech therapy) referral during the day, I keep my speech therapy bag with me in the trunk (of the car), I check my messages, if there's a referral (I go).

The analysis of alternatives, career options, exploration, and negotiating a multiple role lifestyle indicates strong links and connections between these items for Judi.

Action, career skills, barriers, and communal service. As previously documented and discussed, Judi has taken action many times to develop both her career, family, and ethnic identity. As a young woman she volunteered to gain necessary career experience. She took action with the Jewish Community Center by creating and directing a pre-school program and directing the children's day camp. She has, many times, taken action by accepting various job opportunities within the fields of both speech therapy and Jewish communal service, resulting in career successes and a feeling of personal fulfillment. For her personal growth,

she choose to have a *bas mitzvah* as an adult, an action which many adults would find daunting.

Judi took an interesting route to gain the education and skills necessary for a flourishing career in speech therapy.

I thought about journalism, I was really good at writing. I went to a major university for a couple years and you have the big liberal arts in the beginning and I dabbled in some speech therapy, speech pathology courses and it really intrigued me. Then I transferred to a different university and they didn't have speech pathology so I took your basic sciences but I was really interested in speech at that point. So I transferred to Boston University, and by that point I was really into the major.

Judi readily expressed her professional expertise and skills. Her expertise, for example, was proven when she was able to make progress with a certain client; progress that was, for other professionals, impossible.

There was a blind girl living in Winthrop who needed speech services...She was totally nonverbal, born without eyes, disturbed...I was 25 years old...I didn't know what I could get out of her. So I started doing all these things and nothing worked and I picked her up and I said 'UP' and she said 'UP' but she had never said a word. It was a stroke of luck that something worked and everybody said, 'Oh my God, we're going to give you a job here, do you have time, can you work here?!'

Judi had a unique set of professional skills because she was trained to work in speech therapy with the blind. This led to additional consulting jobs, as well as the publication of a book Judi authored on speech and language development for visually-impaired, multi-handicapped children.

The only career barriers which Judi mentioned were in relation to working mothers and working while pregnant. She stated,

I worked for about five years until my son was born and that was 1975 and people just left jobs in those days when you had a kid. That was it. you just left....

I became pregnant with my son. It was a residential school and my doctor didn't want me to work there anymore (so she left the position).

Other than those two references to barriers, Judi did not explicitly make any other statement which one might consider indicative of a career barrier.

Judi demonstrates a strong commitment to ethnic education. She herself attended Hebrew school as a youngster and her children were educated in a Jewish day school. When asked to list some Jewish values, her response was:

I think the importance of education, I can't say that's uniquely Jewish. I can say that when I graduated high school in 1967 a good many of my friends were not Jewish and I was one of the few that went away to college and at this point, again I don't know if it's uniquely Jewish. I think it was expected. I never had any doubt that I would (not attend college). I expected myself to (attend school).

In closing this section of the analysis, Judi made one statement indicating a family pattern. She was speaking about her son attending public schools, associating with Jewish people, and her hope that someday he will choose to marry and Jewish woman. She said,

I can only give (demonstrate) him my values and hope that he feels strongly enough that that's what he would want and that's what he'll come around to. And there's

no manipulating him. He is who he is. From this point he'll make his own decisions.

Judi feels she gave her children a Jewish foundation from which to live their lives, and she has a realistic attitude that they must decide, as adults, what suits them.

Public affirmation, career socialization, and ethnic socialization. Judi is willing to publicly affirm those things in her life which she prizes and cherishes. Articles appeared in local newspapers about both the group *bat mitzvah* and the *mitzvah* coop, evidence that she not only publicly affirms her values, but acknowledges such public affirmation in her willingness to share this information. The very nature of the bat mitzvah is a public event, with the community invited to attend and witness the religious service. Judi expressed an interest in continuing to publicly affirm her status as *bat mitzvah*:

In fact, on Rosh Hashana this year those of us who were *bat mitzvah* are going to do the *haftorah* (a portion of the Torah which is publicly recited), so I really got more than I bargained for this time, after all those interviews (for newspapers about the *bat mitzvah*) and we said, 'Now we can really be called to the Torah' and we really are.

She also publicly affirms her commitment to speech therapy through her own publications as well as through speaking engagements at conferences.

Judi made few references to the power which her career positions afford. She did, however, state that her role as camp director carries with it substantial responsibility.

My staff is mostly under 25 years old so I'm supervising children supervising children. So it's a lot of responsibility and everything comes down to me, whether a bus is late or a kid falls and gets hurt.

This section of the analysis ends with a review of the participant's view of the connection between ethnicity, community, socialization, and expectations. Judi primarily addressed one of these areas: Ethnicity and community. Her work as the Jewish Community Center camp director puts her in a position to interact with members of surrounding Jewish communities. She works with parents who need scholarship money, Jewish family services, and Russian immigrant children and their families. Judi's commitment to working with the Jewish community was made crystal clear when she said:

In terms of the camp it's not monetary success, it's Jewish communal service. I think I took a camp that was dying and built it up out of love for the camp and I've made a lot of changes in a lot of kids' lives and brought Jewishness into kids' lives who wouldn't have had any exposure to Judaism.

Consequences, successes, and life polarities. Already discussed is the result of Judi's work (e.g. her work is rewarding and makes her feel good). She expressed that events in her life (like choosing to move to certain communities and getting involved in the Jewish Community Center) had a positive impact. She said, "I wouldn't do it any other way because I wouldn't have that camp if we didn't move there," for example. She also expressed that the choices in her life were made being fully cognizant of the

consequences: "Yes, I chose the camp, but once I chose it there was all this baggage that went with it, a whole year of planning, working, interviewing, hiring, etc." Finally, in referring to juggling two different careers at one time, Judi stated, "I sometimes cringe when I'm at camp and I get a speech pathology referral and I don't feel like doing it, but they know I'm going to do it within 48 hours...The payoff is usually worth it." It's that sense of reward, that sense of accomplishment that appears to give Judi her energy. She seems to have a healthy knack for finding the positive aspects to the consequences.

Judi voiced her feelings of success regarding her career. She explained that her career energizes her: "I'm driven because all the things that I do I like and it's not a drain." She also said that with speech pathology, while it started out simply as something she enjoyed, it became enriching in her life. She attributes this success to her abilities, "I'd like to think that I'm good, that I see results from it (her work)."

Analyzing the reflexive speech with Judi used reveals several areas in which she feels a heightened awareness. She only mentioned one reference which indicated confusion and one which was diminutive. When speaking about having a dual career she said, "So, it's like I have two really separate lives, speech therapy and Jewish day camp. Which is the real me? I don't know." The diminutive reference is

her recollection of someone else commenting on her career: "People that have known me for a long time say, 'Isn't that cute, you're a little camp director.' They just can't understand what it's all about." Her awareness of their perspective is revealing; she justifiably believes the directorship is a challenging, worthwhile and responsible position. She derives satisfaction and pleasure from being the camp director and seems annoyed that her friends "just don't get it".

Judi expressed several areas of personal growth and self-awareness.

I have a lot of different relationships with a lot of different people on a lot of different planes and they couldn't tell you any of this about me (Jewish identity issues). I have friendships based on the different aspects of my life, like young kids who I know from camp. I have very few friends from Lynn schools and I think that's because, in my 40s, I'm Jewish and the people most like me are Jewish adults.

She spoke about the growth and changes which she has undergone as a result of her careers.

I have completely transformed from who I was. As a kid I could never imagine getting up in front of people and talking and even when I did that outreach it was not easy. But working at camp and having to talk in front of three hundred people I could do anything at this point. I think of myself as successful.

Finally, Judi's case study will end with an analysis of the polarities which she expressed as a wife, mother, and career woman. Like the other woman in this study she mentioned the term "superwoman", though Judi mentioned it by

saying that she is not a superwoman. She did, however, express a polarity between work and mothering.

When I started to work in the public school my kids were 12 and 10 and I didn't want them to feel like I was going back to work, sort of abandoning them because they had never really been in day care (in someone else's care). So if they had a play during the school day, I left work if I had to tell the principal (her supervisor) I had an upset stomach, you generally could be honest but not three times a week.

Another polarity she expressed was that between liking and disliking her work. It was overwhelmingly obvious from speaking with Judi that she loves her work a great deal, but she occasionally expressed frustrations, such as,

I went (to a speech therapy client) and thought, after working all week at camp, do you want to do that (speech therapy)? And maybe I get a glimmer of that on the way there, like do I really want to do this? But it's so rewarding. What I did this morning was I went to two people's homes for speech therapy evaluation, elderly people, who are alone, you just feel like you make a difference in their lives.

She also stated, "I sometimes cringe when I'm at camp and I get a speech therapy referral and I don't feel like doing it...the payoff is usually worth it." Therefore, one can see that although she is sometimes hesitant about her speech therapy commitments, once in that role she finds reward enough to continue. Like all the other participants in this study, Judi described the frustration of having energy to meet her commitments but the ensuing exhaustion which inevitably follows. This was clear in her description of attending her son's basketball game where she described herself as "sick tired". Referring to accomplishing

housework and cooking after meeting work obligations, Judi said,

Other stuff, like the laundry, you can let go, but everyone has to eat supper. And maybe that's the one piece of me that falls apart, I probably, I don't have the time or the strength to throw together a dinner, and even if he (her husband) just puts something on the grill and I clean up afterwards it's enough to get me through it."

Statements such as "falling apart", of being "sick tired", or lacking the "strength..to get through it" are indicators of the energy/exhaustion polarity.

In conclusion, the analysis of Judi's case study demonstrates that there are links between her values, ethnicity, and career development. These links appear to be related to her ethnic identity, which she reveals through her work with the Jewish community and her personal goals in Judaism (e.g. adult *bat mitzvah*). She simultaneously pursued two different careers as a result of influences from mentors and community. There were several coping methods she used for negotiating her multiple role lifestyle, including working part-time while her children were young, creating pre-school and daycare options in organizations with which she was affiliated, and relying upon in-laws for baby sitting when necessary. Additionally, her husband was supportive of her endeavors and helpful with some aspects of housework, including cooking and shopping. Several polarities were evident in her life, including: Frustrations of being devoted to both work and children; liking her work

in but not feeling like doing speech therapy; and having lots of energy versus complete exhaustion.

Case Study: Michelle

Michelle is a lawyer with a thriving civil law practice. After a long marriage, having built a successful career, she and her husband decided to have children. Michelle's experience is particularly interesting to this current research because, unable to have children of her own, she and her husband made the deliberate decision to adopt two children. Juggling marriage, career and motherhood was something Michelle wanted. She knew how difficult it would be and she shared with the investigator of this study some of her insights about how she, and other women, in her opinion, handle their multiple role lifestyles.

Ethnicity, motivators and free choice. The path which Michelle followed to become a lawyer was one filled with free choice. Initially, she was not sure what profession she wanted to pursue, though she did say that, "the traditional paths, nursing, teaching, hair dressing, were not what I wanted." She opted instead to become a legal secretary and put herself through school nights. Since she was already earning a living as a legal secretary, she majored in a field which many people advised against: English. Her explanation: "I liked English and I decided that even though people said a bachelor's degree in English

was not marketable... (and I was already a legal secretary, I would study what I wanted, something that I enjoyed." This is the embodiment of free choice.

Her decision to have children at age 29 (after seven years of marriage) was also one of free choice. Unfortunately, Michelle and her husband endured years of unsuccessful fertility treatments and, in Michelle's own words, "after six years of waiting we adopted our son, then we waited another two years and adopted our daughter."

In speaking about her career and the legal cases she chooses to handle, again Michelle demonstrates free choice. Referring to how she and her husband disagree about what cases she should represent, she said, "He sees dollar signs and I see aggravation. And I can't take it. The aggravation (case load) that I take is what I want to take, I'm not going to take on extra." Michelle summarized her feelings about free choice in this statement:

Everything I chose, having kids, being a lawyer. I chose being a lawyer because my father (encouraged me). He thought I could do it, my father had confidence in me.

In terms of motivators and interests Michelle discussed the positive influence which her father had on her career: "My father has always encouraged me my whole life. He always made me feel valued, intelligent." Aside from this encouragement, Michelle is motivated by a desire to help people. Finally, she is interested in and motivated by challenging herself. For example, she graduated college

with honors, she passed the legal bar exam the first time, and she strives to "be the best" she can be at whatever she tackles.

Michelle demonstrated some connections between free choice and ethnicity. She believes that expressing your Jewish background takes the shape of being a good person, showing respect to animals as well as to people, love and nurture your children, and be family oriented. While she is not very active in going to Jewish affiliated organizations, she does keep a kosher home following the dietary practices of the Jewish religion.

She spoke passionately of the pressures she feels as a Jewish mother (her expression) and career woman.

I feel that through Judaism it's the woman who has a lot to do in the house...you have the cultural stereotype "the woman does it all" and the Jewish stereotype too. The Jewish woman is whacked with a lot of "you've got to do this, got to do that" and I think it's very hard. Even though I don't go to synagogue a lot, I feel there's this tremendous pressure, and then there's this societal pressure, your kids have to have everything... You can't even let them out of the house unless they look like a doll from the store window....

So you're not just dealing with the pressure of being a Jewish mother, (but also the pressure of) being a Jewish professional, you have pressure of society not only to succeed, but they're watching your kids (to make sure you're not negligent).

Prize and cherish, individual development, and priorities. Michelle painted a clear picture of that which she prizes and cherishes:

I love my kids, I love my kids, I love to do things with my kids, I love to have people over, I love to cook, I love to sew, when work goes well I love it,

when I settle a case and the client sends me a basket of fruit and writes me a beautiful note I love it.

She also painted a clear picture of that which she does not prize nor cherish, and it is her career:

No, I don't prize and cherish it. I'm pleased with myself that I did so well that I passed the bar the first time. I feel intellectually I challenged myself the best that I could be... I'm very proud of myself that I was smart enough to do it. But I find it very frustrating. I don't cherish it. It doesn't bring me the happiness that I would like. I think if I had more help at home, I might be able to value my work rewards more. It's a balancing act.

Aware of this, it is not surprising that Michelle omitted discussion of her priorities. One has the sense that values her children, family, and career, but because balancing them has been so difficult she has adjusted her work hours to accommodate the demands of family. Michelle is the only study participant with children still too young to be in school all day; this factor was evident by the transitory situation she explained (e.g. temporarily working part-time planning to return to full-time work upon children entering school).

In terms of the personal growth needs which her career fills, Michelle expressed that her career challenges her to do her best, challenges her intellectually, and provides her with opportunities to help others.

Alternatives, career exploration, and multiple role lifestyle. Michelle's first discussion of alternatives occurred when she said that women graduating from high school in her generation typically became teachers, nurses,

secretaries or hair dressers. After gaining experience as a legal secretary and putting herself through college studying English, her father encouraged her to apply to law school. Michelle accepted this as an alternative, and since her father was a lawyer, she was already familiar with the profession. Because she was motivated by her father's positive influence, law school was more than an alternative, it was a personal challenge and a goal.

Another example of Michelle seeking alternatives in her life is centered around her starting a family. She worked with medical professionals for "six years of hell" trying to become pregnant.

Trying to have children, going to law school, trying to study, running to the doctor, have the test because they're timed and you have to go when they tell you, that's why I wasn't working, finally talked the doctor into letting me have in-vitro fertilization and I lost four embryos.

This hellish ordeal culminated in the adoption of her two children, but it is also the story of a woman who embraces alternatives.

In terms of her career development, Michelle also embraced options. She considered law school though most women her age pursued traditional careers (nursing, teaching, secretarial, hair dressing). Even as a practicing lawyer, she limits the range of her practice to civil law, and then chooses carefully the areas in which she is most interested.

Michelle spoke extensively, both in positive and negative terms, about negotiating the multiple role lifestyle. The analysis will focus first on the negative aspects, then on the positive. Finally, this section will end with a discussion of the coping mechanisms which Michelle finds helpful in meeting the challenges of this lifestyle.

"I wanted to be superwoman. I wanted to get married, have children, have a career, not realizing that it was going to be monumental." This is how Michelle describes the multiple role lifestyle. She continues, "Trying to do it all and be the best at everything is the path to a nervous breakdown in my opinion." She spoke at great length about the lack of assistance her husband provides with housework and child care.

So you get married and maybe you could have a career and be a professional and have children, but if your husband doesn't help you, you do not have one job, you have two jobs, two full time jobs, you're running your professional life and your at home life. And you start to splinter into a million little pieces.

This final statement about splintering will be further discussed in the final section on polarities. Returning to the theme of negative experiences negotiating the multiple role lifestyle one can review another example where Michelle explains that not only is it difficult managing the lifestyle, but it can be physically debilitating as well.

So when I got married and had a husband that was a slob and didn't help me, I became frustrated. Now for years he got away with it cause we had no children. Then we

had children and I was supposed to not only take care of me, my husband and my home (and career), but also two children. And I couldn't do it. I became ill and landed in the hospital, not mentally, but physically ill. That's why, approximately two years ago, I said, 'Ok, I'm not working full time anymore.' That's what did it.

She later explains that the multiple role lifestyle, and it's complexities, can develop certain "resentments" in one's marriage.

I have a resentment to the (my) husband when you're running a career and taking care of your kids and cleaning the house, the resentment, in my opinion, can boil over into your romantic and sexual life with your husband, I know it does with me and I'd be surprised if it doesn't with other women. How can you feel sexy and romantic when your exhausted from working the entire day, taking care of the family and then cleaning the house from top to bottom without any help?

Michelle indicated positive attributes of the multiple role lifestyle. For example, she is committed to being a "real good lawyer and a real good mother". She is dedicated to helping her children not only understand their adoption, but also being there for them as they grow up:

I want my kids to, when they grow up, not turn to me and say, 'What'd you adopt me for, you were never there.' I want to be able to say, 'Hey, remember when you had the chicken pox, I stayed home from work all week,' which I did for both of them last year.

Michelle feels that women should be entitled to have a multiple role lifestyle.

I think it's very sad that women attorneys have to give up a life to be a lawyer, and I think it's wrong and I refuse to do it. I will not be married to my career and have nobody to love me or nobody to love.

In an effort to negotiate her multiple role lifestyle, Michelle uses several coping mechanisms, including adjusting

her work schedule by cutting her hours to part-time, having a flexible work schedule from day to day, and arranging child care (e.g. son attends a YMCA summer day camp; secretary helps baby sit daughter who accompanies mom to work). She explained, with intensity, the child care dilemma that she has faced.

I have no support system. My husband and I have no support system at all. I have to hire people for support.

My father does help me with the law practice, he's a lawyer, but I do run the practice. So the support system that I would like (family to help baby sit) I am denied... That lack of a support system is real tough. I will say this, and it's really upsetting, I've met women who snootily say 'I won't leave my children with anyone but my mother.' Well, some of us don't have the option of a martyred mother who'll watch our children everyday. And it's very unfair of other women to judge women who can't rely on family... And there are people that look down on mothers that leave their kids in day care...because they're fortunate to have a sister or mother or best friend that will provide child care.

She also spoke extensively of the lack of support or help which her husband provides with not only housework but also her career. Instead of supporting her decision to reduce her work hours and limit her case load, her husband pushes her to accept additional work for monetary gain. She finds this pressure unnecessary and, obviously, counterproductive to her mental and physical health. In finding a way to get all the necessary work accomplished, therefore, Michelle has created a plan which seems to work.

I cut down on work now when I have to clean. I don't spend my nights or weekends (cleaning). If I'm home on Tuesday or Thursday I'll do it (clean). I don't have this horrible push to clean on my off time, but I don't work full time, so I don't make as much money, but I'm

more calm. It's really helped me. You know, the money situation, we don't have as much as we might (because of her reduced work hours), but I'm happier.

Action, career skills and barriers, and communal service. Michelle gave several examples of taking action to express that which she values. Putting herself through school nights while working full-time days and graduating with honors are examples of taking action to achieve educational and career development. Tolerating six years of infertility treatments and eventually adopting her children are examples of taking action to express her value of mothering. Also, she keeps a kosher home, taking action to express her religious/ethnic convictions.

There were several career barriers which Michelle perceived. First, she spoke of traditional career paths for women (teaching, nursing, secretarial, and hair dressing). She initially pursued a career as a legal secretary, a position which served as a step toward her career as a lawyer. Michelle chose to enter law school in 1978, a time when women were just beginning to enter the legal profession in large numbers.

Michelle discussed the perceived pressures from other women, and the barriers which women must overcome in trying to juggle too much.

Women cut each other's throats in business. Women are not cohesive and supportive of each other, they are not. Some are, I have some wonderful friends, but as a rule, if it's not your close friend, you're going to get stabbed in the back a lot, it's sad. Men learn through sports and business that they can have a tiff

and get over it. Women are catty, sometimes, and very judgemental. The men are more career oriented in that work, work, work and they don't care if there are dustballs under the bed and I've got to vacuum and we're doing it all. Not everyone can afford housekeepers... You're trying to do it all, it's too much.

Additionally, Michelle emphasized this point again later in the conversation when she said:

People know that I'm an attorney, but I run into women who make the comment, 'only a mother can take care of her kid, mothers should be home with their kids' and you get negativism, it's not always a positive response. I had someone actually say to me, 'No one takes care of the kid like their own mother.'

This pressure creates a no-win situation: A woman is condemned for letting her career slide, for letting her house get messy, or for not "raising" her own children. Finding a balance one is comfortable with seems to be the culmination of these barriers.

A barrier which she expressed regarding her own legal practice was her desire to have another lawyer working with her. It seemed, however, that she probably won't take action to resolve this barrier until her children are both in school and she increases her work schedule again. She also spoke about her recollection of an article she read in a legal journal about women lawyers. She said,

They did a study on women attorneys and, to the best of my recollection, their study claimed that more women lawyers than men lawyers are single, childless or divorced and I think this tells you something about our society and about what women are doing.

Michelle feels this barrier of women devoting their lives to their careers only is hurtful and it is something she has refused to do.

Michelle did not explicitly state any connection to the Jewish community in terms of communal service. She mentioned attending religious services occasionally, and she mentioned feeling pressured from the community to attend more frequently. Several times throughout the data collection Michelle discussed family patterns which have effected her life. These patterns include: Her father being a lawyer and her father helping her mother with housework including cooking and cleaning. On a negative note, she also discussed the frustrations she feels from mothers who, like her mother-in-law, fail to teach their sons to cook, clean, and be helpers. This is a family pattern she is hoping to change through educating her own son to be helpful with housekeeping.

Public affirmation, career socialization, and ethnic socialization. Much of Michelle's references to publicly affirming that which she values was focused on adopting her children. She spoke of how all her friends and family know about the adoptions but that how she keeps this information from certain people at the children's schools because of the negative impact, due to prejudice, that the children might suffer. In terms of her ethnicity, Michelle stated, "I'm Jewish, I tell everybody."

With respect to career socialization, Michelle's case is interesting because she finished high school at a time when women typically entered only one of a few career options. Thirteen years later she entered law school, an opportunity which capitalized on her intellectual abilities, skills from years of work as a legal secretary, and societal changes which embraced women entering the profession. Interestingly, she did not speak at all about the power her position affords. She did say she was more interested in helping people through law than in making money.

Michelle made only a few comments regarding ethnic socialization. One addressed her view of the stereotypical Jewish mother as "catering" to her son and failing to teach him to cook, clean and care for himself. The other focused on her perception that the Jewish culture emphasizes to women to "do it all".

Consequences, successes, and life polarities. Michelle was cognizant of some of the consequences of her lifestyle decisions, such as trying to be a superwoman. What appeared to surprise her, however, was just how difficult it would be, in her own word, "monumental".

You're supposed to be perfect. Well, women, I believe, feel a need to achieve success in every aspect anyway. I don't know if it's from society, or what but... So you're trying to be a superwoman, to be redundant, and most human beings can't do that. You just can't, we're only human, and the body will break down mentally, physically or both.

And that's what I've learned and that's why I've cut down (on the hours I work). I don't make a lot of money right now, but...

She and her husband chose to pursue infertility treatment and adoption proceedings realizing the emotional and financial strain this would place on their lives. She is also aware of the issue which her children will face as a result of being adopted, issues which she expects to have to help them cope with in addition to coping with her own career:

There's a lot of prejudice against adopted children, it's not overt a lot of times, it's covert, and it's very dangerous, and a parent has to be on the alert. So there's all these things going on, work, and ...most children who are adopted do go through an identity crisis like the normal teenager, but there's the adoptive issue also. So there's all these things you have to worry about. Plus work, if course.

Michelle comfortably described her perception of her own success: "People like me, they know I'm honest and hardworking." She also said, "I'm pleased with myself that I did so well, that I passed the bar the first time. I feel I intellectually challenged myself the best that I could... I'm very proud of myself that I was smart enough to do it (be a lawyer)." Conversely, however, she also spoke in a reflexive voice which diminished her sense of success, for example: "I couldn't be a brain surgeon, I couldn't be a doctor, a lawyer's probably one of the best things I could ever do" and, speaking about her considering entering law school, "Thinking I'll never get in, I'll never get through, I'll never get out. Self doubt constantly."

Finally, Michelle made several references to both the superwoman syndrome and to stereotypical Jewish mothers.

These have already been discussed in this analysis.

Michelle repeatedly described only one polarity, and, not surprisingly, it was energy versus exhaustion. This is best exemplified through her statement, "You have two full time jobs, you're running your professional life and your at home life. And you start to splinter into a million little pieces." This is akin to other participants in this study saying they just "fall apart".

In conclusion, the analysis of Michelle's case study demonstrates that there are links between her values, ethnicity and career development. These ethnic links appear to be related to her keeping a kosher home, attending religious services occasionally, marrying a Jewish man, and trying to change some of the patterns she perceives as stereotypical for Jewish mothers. The messages she received from her father influenced her career decisions. A lawyer himself, her father encouraged her to pursue a legal career. She uses a variety of coping mechanisms to negotiate her multiple role lifestyle, including adjusting her work schedule to part-time hours, maintaining a flexible day to day work schedule, and relying on hiring child care services. Finally, the polarity most evident in discussing her lifestyle was the pull between energy and exhaustion.

Case Study: Sharon

Sharon has been a self-employed real estate manager for the past 10 years. During the past 3 years she has also

been employed part-time as the business manager for a small, non-profit Jewish organization. Her educational training includes a bachelor's degree in the fields of dental hygiene and health education, a profession in which she worked for 15 years. At 45 years of age, Sharon has been married for 25 years and has three sons, ages 21, 16, and 10. Sharon is very active in local Jewish organizations, including the synagogue, Hadassah (in which she served as a Chapter President), and a Jewish nursing home (in which she served on the Board of Directors). Her case is particularly interesting to this current study because of her entrepreneurial endeavors and her commitments to Jewish communal service.

Ethnicity, motivators and free choice. Free choice is not something Sharon spoke of readily. In fact, only two direct references were made and one was negative. Regarding her Hadassah presidency Sharon said, "I finally got backed into a corner last year and I reluctantly agreed to it because there was truly nobody else out there and I didn't want to see the organization floundering." Regarding her parent influencing her education and career Sharon said, "They wanted me to have the skills for me to find the niche for myself to be able to do, but to be able to do it (whatever "it" might be) at free will."

Sharon spoke about her motivations for working. She said,

I think the bottom line to any sense of drive (motivation) is being blessed with energy and fortitude, and I do have that. I almost find that I have too much energy. I take on too much because I don't tire easily. I guess I was just instilled with a very strong ego and a sense of self confidence and I guess I've been really fortunate. I've always succeeded in anything I've taken on and that's just spurred me on for more. And I told you I don't know the words "no" and "I can't".

She did describe a career pattern filled with dozens of part-time jobs, each one more successful than the last, and each one carrying an allure and interest for her. As one listens to her speak, one cannot help but marvel at her diversity of accomplishments, including: Working as a dental health educator for a public school system, a college professor of dental hygiene, a real estate agent, owner of a real estate management company, business manager of a non-profit organization, and active volunteer and leader for several local organizations. She alludes to the motivator of success: "The taste of success was so nice that I just couldn't dream of letting it (the job) go." Sharon also stated the reasons or motivators for her always working:

I need to feel productive and satisfied. I have a very strong need to feel productive so the argument is why can't you feel productive at home? It's different. I think I need a sense of self-satisfaction coming from the public at large kind of thing, knowing I did a good job for somebody else. I can't explain it, it's just that I need the interaction with other people. It can't be just social.

In terms of ethnicity, Sharon explained that she expresses Judaism by celebrating the holidays, by having her sons attend religious schools and celebrate bar mitzvahs.

Sharon spoke about what she views as Jewish values and how this connects with her life:

We, as the Jewish race, are thought of as being high achievers, bright, successful, and that all plays into it. I'm proud of being Jewish and I'm capable of achieving good things, and when I do, I feel good about it, not only for myself, but that I'm a good example of that (of a successful Jewish woman). I'm proud about it, I feel good about it.

Prize and cherish, individual development, and priorities. When asked about prizing and cherishing her work, Sharon reported that currently she could not relate to this. She said,

There's nothing that I'm doing in terms of work, it's more, I hate to use the word rinky-dink, than anything I've ever done before. It's on a very minimal level, it's mindless stuff is what I'm saying... There's nothing that I'm doing now that takes any tremendous skill or know-how. That's the way I feel (no prizing or cherishing). I'm doing it because I like the people who I'm doing it for and with. It allows me some flexibility in my schedule.

She did say, however, that her various positions over the years have helped her satisfy needs, personal growth and development.

I like having (working in) a place that kind of "needs me", quote unquote... I like taking on potentially big projects that I have to organize and run and the challenges of doing it well and successfully... People organizing people, setting goals, getting projects off the ground, that kind of thing. That's what's stimulating. I like challenges, those kind of challenges.

As described earlier in this analysis, Sharon made commitments to several successful career endeavors over the course of many years. A turning point occurred, however, which forced her to reevaluate the priority which she placed

on career in her life. The facts leading to the crisis point, and the crisis itself, are described in Sharon's words below. The entirety of the explanation is included because of the importance of the event to her career development.

(Working in real estate) I had developed a (good) reputation and had a very marketable skill and I went off peddling myself to some of the other local agencies because very few of them had rental departments... I went into (a local agency) and said, 'I want to start a (rental) division, but you have to give me total control. Let me do my thing, my way, I know what I'm doing.' So they entrusted me with it and I was there for seven years.

It was great... the reason why it worked for me: A. I had people working for me and people backing me up, B. I could do a lot of it at home over the telephone and, C. I could schedule my appointments according to what was convenient for me. When I knew I was going to be out doing errands and chauffeuring around the kids I would schedule my appointments around that. That's what made it work. The down side was the phone was forever ringing, off the hook, and it really got to me, it was a major intrusion into the home. The family really started to bitterly resent it, that even when I was home I was very preoccupied. But the momentum was carrying me. The taste of success was so nice that I just couldn't dream of letting it go.

Then we finally reached kind of a crisis point with my eldest son. We needed to look at schools (colleges) and that had to be done over the summer prior to the fall when he'd be making applications. My husband didn't have the luxury of taking off any time to make the rounds (to the colleges) and the summer for me was the absolute busiest time. So we sat down and had a heart to heart talk and I realized that my son was really my priority and that for the kind of money we were going to be investing in his college education, that we couldn't afford to be flippant about where he was going. So that was kind of the impetus that I needed to resign. I knew ultimately it was for my own good and for the family because I was running myself ragged, just wearing myself out. It was working a hardship on everybody. But as I said, I just, I didn't have the where-with-all to leave it until it came to a head at this point.

Finally, when asked, "How would you rank being a wife, mother, and career woman in the order of importance to you?" Sharon replied, "Career would definitely be last. And I really can't separate out the wife and mother. They're equal." Her actions, especially her response to the crisis just described, substantiate this rank order.

Alternatives, career exploration, and multiple role lifestyle. Sharon spoke of alternatives with respect to her educational and career decisions. She explained that she did not really know what she wanted to do. her uncle was a dentist and invited Sharon to spend a summer vacation helping in his office. He said to her, "You need to become a dental hygienist. It's a perfect profession for a woman." Sharon agreed that it was a profession you could do part-time, have flexibility with, and it "would work well with having a family". School was a two year commitment and housed along with a dental school, so Sharon felt that this would be a good opportunity to gain the necessary skills for a career and possibly find a prospective husband from among the dental school students. In fact, this is exactly the outcome which she experienced. Regarding alternatives, she also considered a career as a physical education teacher but dismissed the idea because "physical education teachers are too jocky".

In terms of career options, Sharon's career path has taken many interesting and unique turns, as earlier

described. She went from working in a career that was "perfect for a woman" to an entrepreneurial business owner. She shifted fields from dental hygiene to real estate to business management. She continued throughout her career to volunteer for several Jewish organizations. And with each experience she either gained or developed her skills. Opportunities seemed to find her. For example, Sharon, wanting to gain additional bookkeeping and computer skills took a course offered by a local temporary-employment agency. When the agency was solicited by a local business looking for a bookkeeper, the owner said, "I think I have the perfect woman." She was referring to Sharon. Sharon told of similar circumstances where she was contacted and offered various positions because of the reputation she had built in the community. Finally, when thinking of career exploration and options, Sharon is a woman who, once interested in a particular field, gained the necessary skills and background to pursue it (e.g. real estate management, business management, bookkeeping, etc.).

Negotiating the multiple role lifestyle was something which Sharon discussed candidly. It seemed that Sharon carefully evaluated a prospective career move for flexibility, one of the primary methods she utilized in coping with her multiple roles. Once she recognized that either her interest in a position waned or the position interfered with her family, she would leave the job for a

new opportunity. She left dental hygiene because, eventually, it lacked the flexibility she wanted. She resigned from a successful position in real estate management because her family resented the intrusion of her work into their home. Therefore, one might say that Sharon, to cope with her multiple role lifestyle, carefully selected positions which were part-time, flexible, and least likely to interfere with her parenting role. Additionally, Sharon hired baby sitters several afternoons a week when the children were younger, and, for a year while her youngest was an infant, she hired an "au pair girl" (young, live-in nanny).

One of her regrets, she said, is that she knew she "could really have done something real big", taken on a high-powered position in the "corporate" world, but that she didn't do this because of the ramifications this might have had on her family. Even with the real estate career, she limited her career potential for her family's sake:

I truly believe that if I didn't have that obligation (family), I'm saying if I wasn't a mother or if circumstances were different, if I didn't have that obligation, wasn't as needed at home, that this could have snowballed even further. I could have opened up even other offices. I truly was the forerunner (of this particular real-estate product) in this area.

Action, career skills and barriers, and communal service. Examples of Sharon taking action to express her values, especially around work and family, are abundant. Every career move she made represents an action taken toward

her career development. Some of the actions she took, such as resigning from a successful position, represented her value of re-prioritizing her commitments and making adjustments to accommodate family obligations. Sharon took many actions to gain the education and skills necessary to ensure success in several career fields. Upon completion of her two year dental hygiene certificate, she attended another college to receive a bachelor's degree in dental health education, furnishing her with additional skills, and hence, opportunities, within the field. As her interests shifted away from the dental field, she obtained a real estate license by attending school evenings while her children were young. Interested in gaining and improving computer and business skills, she attended classes offered locally, a move which eventually resulted in her becoming a business manager for a small organization. Her commitment to Jewish organizations is evident through the actions she has taken to volunteer for leadership positions within the Jewish community.

This section of the analysis takes into account career barriers which one expresses, the premise being that one's actions may be effected by the barriers which she faced and/or overcame. Sharon mentioned several career barriers throughout the data collection. She overcame one barrier early in her career: "The Certificate of Proficiency in Dental Hygiene restricted me to doing dental hygiene in a

private office setting." To overcome that, she completed a bachelor's degree from Columbia University and was able to work in dental health education as a teacher. She faced the reality of a part-time professorship in dental hygiene being replaced by a full-time position; a commitment she was not willing to make. Another barrier is working part time for an organization, but the amount of work to do requires more than the time she's committed to be there.

A serious barrier to her career development, was her family's resentment of her work being present in the home, as well as Sharon's work commitments diverting her attention away from them. To overcome this barrier, she both resigned from positions in which she was successful and chose to pass up opportunities because of the effect these might have on her family. This leads to a regret which she carries: "In hindsight, I wished I pushed myself further and got myself into something that was more high powered... I would love to be in an executive position today... I couldn't do it at the expense of my family." She again stated, "I would still like to have kind of a... power status (career). I still have this craving I guess... I would never do it at the expense of my family." Her perception that women in high power careers hurt family is, by now, crystal clear:

But, had I pursued a high powered career it would have taken away from my family. I could have hired a woman to come in, and my husband's very handy around the house, he could have managed and kept things going, but you lose something (family suffers). I wasn't willing to give that up.

Other barriers which she faced included limitations imposed by her husband and by her parents. Describing her husband, Sharon said:

I really get overloaded and I'll tell you the one major controlling factor in this, in my life, is my husband... In comparison to him I am a very out of control person. We are the antithesis of each other. He is pretty private, fairly sedentary. I'm a people person. He's very good with people but he doesn't seek them out; I seek them out, I need people. He's very content by himself and he's very demanding about his needs: Wants me around, wants privacy, wants to do things, wants to go places, and he really bitterly, bitterly resents when I make commitments to things which conflict with private times. I've learned over the years that it's just not worth it incurring his wrath.

Sharon is interested in returning to school, but says she lacks the time because of her commitments. Her husband's response, which the investigator considers a barrier because of the lack of respect it demonstrates for her work, has been:

What are you doing it for, what do you need this for (your job)? It doesn't amount to that much (money)?... What do you mean you don't have the time? What are you doing that's so important?

The role of family patterns in analyzing the connections between action, education, skills and barriers may provide an interesting link. Sharon described her family as "high functioning". She continued,

Everybody is just high functioning. My father has been tremendously successful. My mother in her own right has done her own thing and has established a name for herself. I'm the eldest of four siblings and then each of us has gone on to marry somebody that has been very high functioning.

She also reported that her family has a "very strong work ethic". Yet, when asked how her parents encouraged her, Sharon said, "Actually, they didn't like the idea of me working when the kids were young. They really wanted me home full time, they didn't want me stressing myself out with other things." This is rather ironic since Sharon said her mother always worked. Regardless, this message may have reinforced her notion that a goal of achieving a "high power" career would diminish the quality of her family. One cannot help but wonder, therefore, if the "strong work ethic" was geared toward the men in the family, while, for the women, work, other than housekeeping and child rearing, was proposed as secondary.

Other family patterns which Sharon mentioned included her mother having grown up in a religiously observant home and being a Jewish religious school teacher for fifty years. Finally, when asked to discuss Jewish and secular values, Sharon, again, turned to family patterns for her response:

They're really wrapped up all into one I think. you kind of just grow up with these instinctive values that you gain through osmosis from your upbringing and your observation of others. I've been instilled with hard work, being very honest, ethical, non-violence... Family, keeping family close, nurturing instincts, not being materialistic, just kind of a quiet, a subtle way of doing things. You don't need to toot your own horn, I guess, to do things with bravado. If it's good it will be noticed, if it's good and worthwhile it will be noticed. To be somewhat self-contained, though I don't know if that's a personality trait or a value. Not to be greedy, self-sufficient, self-contained.

Public affirmation, career socialization, and ethnic socialization. Sharon demonstrates, through her actions, not only publicly affirming that which she values, but also being affirmed publicly for her actions. For example, as chairperson of a major community fund raising campaign, she will deliver a speech to an audience of 500 people. This is a wonderful example of publicly affirming something you value, something you prize and cherish. Conversely, the campaign will reciprocate by publicly thanking and commending Sharon for her efforts. Additionally, she indicated, several times, that building a good reputation, which translates to public knowledge of your work, was important to her.

Sharon did make a few references to women being socialized into select careers. The first was her uncle's comment, "You need to become a dental hygienist. It's a perfect profession for a woman." The implication being, of course, that it's not perfect for a man. One cannot help but imagine how her life might be different had her uncle said, "You need to become a dentist or dental surgeon. It's a perfect profession for a woman." The other reference she made repeatedly was that women in "high power" careers endure families which suffer. One cannot, again, help but wonder how Sharon's life might be different had she been exposed to women role models, wives and mothers,

successfully negotiating both "high power" careers and family obligations.

In terms of ethnic socialization, Sharon believes Jewish women are driven and hard working. She also referred to the emergence of a woman different from the stereotypical images of the Jewish woman, and though she did not say it, the investigator suspects that the "pampered type little creature" is Sharon's way of avoiding the derogatory phrase "JAP" or "Jewish American Princess." She said:

I think, in terms of Jewish women, a lot of people don't know any better, or used to envision a fairly adult pampered type little creature. That probably is still true, to some extent, but there's a whole other breed out there emerging and I think I'm one of them (a driven, hard working woman). There's a lot of other hard working women out there who are going into the professions, more so than they did in my generation. It's a different society today and I'm really kind of on the edge of that, and once the doors were opened, I just jumped right in.

Consequences, successes, and life polarities. Sharon articulated some of the consequences of her career decisions. One consequence, which appeared repeatedly, was her perception of feeling "backed into" a position. She said:

The bookkeeping grew out of this real estate management to a large extent... There was a very circuitous route that it all took and it bewilders me to this day how I got myself into all of this. Which is what usually happens in my life, somehow I back myself into these situations without fully, consciously working toward it.

The other consequence she spoke of repeatedly included the drain her commitments made on her time and her family. The

drain on family has been discussed previously in this analysis; the drain on her time, and accompanying stress, will be discussed within the constructs of polarity codes at the end of this analysis.

Sharon spoke several times of the success which her career endeavors have provided for her. She described her real estate endeavors as "tremendously successful" and projected that, had she not resigned, could have opened offices throughout the western part of the state. Before reaching a family crisis, she said of her real estate career, "The taste of success was so nice that I just couldn't dream of letting it go." Further, she described herself as a "forerunner" in the field of real estate rentals in western Massachusetts. She describes the thrill she experiences when taking on a difficult challenge and meeting is successfully, something she has done repeatedly throughout her career.

The reflexive speech she used, in referencing her heightened awareness of self or diminishing herself, was peppered throughout the data collection. Diminishing references will be reviewed first. In speaking about running her own business she said, "To a large extent they (the properties) run themselves," the implication being that she barely has to do any "work" to run the business. When asked about the number of hours she works per week, Sharon, rather than giving a response in number of hours, replied in

a tone similar to the previous example, "...A lot of what I do with the management is over the telephone from home," again implying that because it is "just" telephone work, it doesn't really count. One cannot help but wonder how our society's view of women's work might change if WORK counted as WORK, rather than discrediting it entirely because of the level of difficulty or location conducted. Sharon repeatedly said that it is because she "doesn't know how to say 'no'" that led to her "getting out of control" with work. Other descriptions she used about herself included, "In my craziness... I realized you are (I am) insane. It's (the work) just getting beyond you, you are insane. You're really letting it get out of control." Further describing her inability to say "no", Sharon said:

It doesn't bother me other than I find myself getting into situations when I have time to stand back and reflect to myself 'How the hell did I get here, why am I doing this, what do I need this aggravation for?' (How do you answer yourself?) 'Well you did it again Sharon. Well you got yourself into...

Regarding her educational and career choice of dental hygiene Sharon said, "Well, I wasn't a power intellect... I didn't have the confidence in my intellectual ability back then."

The references which Sharon made to an elevated awareness of self indicated lessons learned from past experiences. After gaining experience in real estate sales she said, "I realized I did not like sales. I did not like that experience, it was very disillusioning. I didn't like

dealing with people under those circumstances. It was very cut throat." This awareness raising is an important step in a person's career development; it helps the person plan and execute the direction of her next move. Enjoying real estate, but disliking sales, Sharon find her niche in rentals. This provides a great example of awareness leading to alternatives leading to action.

Regarding her style of "jumping in feet first" even when she's not feeling particularly skilled in whatever industry she might be attempting or when she over-loading her commitments, she said, "I'm hoping that with time, with age, I will learn to temper my ways a little bit, not trying to take on so much because I really do get myself into trouble, I stress myself out at times." This awareness is the first step to understanding a pattern; choosing if and how to make a change cannot happen until one can label the situation. Later in the data collection she did say, "I'm learning to set limits," demonstrating the change will happen eventually, if she chooses to make it happen. Finally, discussing her use of creativity as a means of achieving success in her jobs Sharon said, "Many, many times I'll come up with an option or a solution to a problem that no one else will be able to come up with, for whatever reason."

The final section of analysis for this case study will focus on the polarities which Sharon described as part of

her multiple role lifestyle. The polarity of being pulled between work and family was particularly strong for this participant. After all, she expressed her family's resentment for her bringing her work home, culminating in her resignation from a position in which she was quite successful. She expressed, several times, a desire for and regret at not attempting a "high power" career, but felt that diverting her energy to a job of this calibre would greatly burden the family system she was required to preserve. Ironically, she initially entered the real estate industry because, "It was an excuse to get out of the house, this kid (baby) never stopped screaming. I couldn't stand it anymore." This was a theme repeated by other participants in this study. In this case the twist is particularly paradoxical: As an infant, a child's screaming drove her to establish a successful career; yet as a teen, a child's resentment of her work and demands on her time to visit prospective colleges drove her to resign from her job.

Another polarity which Sharon raised is the frustration between being bright, intelligent, creative and driven versus doing work that is "simple", "repetitious", "mindless", " " and "rinky dink" (her words). She further described the work she is currently doing: "There's nothing that I'm doing now that takes any tremendous skill or know-how."

Finally, Sharon, like all the other women in this current study, spoke of the polarity between having lots of energy to carry out her commitments versus the exhaustion and stress which eventually engulfs her as a result. She explained, "I was running myself ragged, just wearing myself out." This is a direct contradiction from her description of how she is able to make many simultaneous commitments: "I almost find that I have too much energy. I take on too much because I don't tire easily." Finally, she described one time where she was "trying to do it all" and this is how she felt:

That short period with the real estate when things were really flying. I didn't even like myself. I was feeling so stressed out and everybody saw it but me. Everybody said, 'You're getting crazy. Stop it. Cut back.' Everyone saw it but me. The adrenaline kept pumping me and that success kept me going. It took that bottom line situation with my son to kind of pull me back to reality and realize, 'This is crazy, isn't this? I don't even like myself.'

In conclusion, the analysis of Sharon's case study demonstrates that there are links between her values, ethnicity and career development. These ethnic links appear to be related to Sharon's upbringing in a home where her mother taught religious school all her life. Sharon's active involvement within the Jewish community (including her holding leadership volunteer positions in several organizations) indicates her commitment to these ethnic links. Her educational and career choices were based upon career socialization which promoted career typing for women.

Her decisions to pursue a career as a dental hygienist were based upon: Flexibility, part-time opportunities, and studying at a school with a dental school to bolster her chances of meeting a prospective dentist-husband. Sharon uses a variety of coping mechanisms to negotiate her multiple role lifestyle, including: Job flexibility, part-time work, entrepreneurial endeavors maximizing use of at-home work possibilities, and hiring at home childcare when the children were younger. Finally, the polarities which were most prevalent in her case include: The pull between wanting a "high power" career and the feeling of obligation to family; and the feeling of having lots of energy to meet her many commitments versus complete stress and exhaustion as a result of those commitments.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

The primary position of this study was that links and connections exist between ethnicity, values, and career development. These links and connections were studied through in-depth interviews with five Jewish women who simultaneously filled the roles of wife, mother, and career woman. These individuals were selected because the investigator believed that they would, through examples drawn from their personal experiences, demonstrate at least some connections between ethnicity, values, and career development. This research was guided by the questions: For these women, how do secular and ethnic values contribute to the decision to occupy multiple life roles? From the participant's perspective, how do secular and Jewish ethnic value systems vary? Why did these women choose to be wives, mothers, and career women? How do they feel about their choices? How do they cope with their choices? What motivates them to fill multiple life roles? How does being ethnically and culturally Jewish affect women's lifestyle choices? How does living in a secular society affect women's lifestyle choices? And, what roles do personal growth and self-actualization play in women's lifestyle choices?

Several meaningful conclusions may be drawn as a result of this study. The case studies were useful in testing the

research paradigm and methodology, identifying recurring themes, and inspiring worthwhile recommendations. Further, the researcher found many of the conclusions in this study supporting previous finding in the literature reviewed for this current work (Friedan, 1981; Monson, 1987; Rhodes, 1988; Shaevitz, 1984). Before discussing the conclusions, however, the researcher would like to acknowledge her role in the data collection process. While the women were eager to discuss their experiences, consideration must be given to the influence of the researcher and the audiotape device coupled with the consent form which clearly described the purpose and intention of the research. Therefore, it was probable, and occasionally obvious, that the participants were editing their stories as they spoke.

Role of Ethnic and Secular Values on Lifestyle Decisions

Through this study the researcher was able to begin to look at the roles of ethnic and secular values on women's career choices. Based upon the results of this study, the researcher believed these values contributed to decision making because of the power they held for the participants. The women in this study related stories of how they were each encouraged by family and community to "do it all" (i.e. be a wife, mother, and career woman). They also reported that their career socialization included "women's careers" (i.e. career typing; directing women toward certain careers: Secretarial, nursing, teaching, hair dressing, etc.). The

women in this study displayed an outward action, or public affirmation, of pursuing women's careers and then later juggling career, marriage, and children. All the women in the study expressed feeling pressured by their parents to pursue marriage and childbearing. Parental expectations, according to most of the women, included that the women obtain education beyond high school and possibly enter the professional world in roles "appropriate" for women. They sensed a pressure to succeed, to "be the best" at whatever field they chose, yet, even if it meant compromising one's career development, interrupt or abandon career entirely and defer one's time to family and child-rearing.

Most of the women, except for recalling broad, general and/or stereotypical values (i.e. education, family, being a good person, being kind, strong work ethic, etc.), were unable to state even a few of their personal values. And when asked to talk about secular versus ethnic values, the data became even slimmer. For some participants the use of the word "values" was ineffective in collecting specific information about values. However, the data collection was useful in revealing values indicators as defined by Simon et al (1978). These values indicators were essential in data analysis. The researcher anticipated this result as one limitation of the qualitative paradigm which dictates that the participants should define the issues and terminology themselves.

The career development literature has documented that values influence a person's career development (Super, 1986a, 1986b, 1989, 1990). Since the current project did appear to indicate a link between ethnicity and career decisions, continued research assessing the role of ethnic values and values indicators on career decisions may prove enlightening. The investigator recommends that research be conducted which analyzes the role of ethnic as well as secular values in a person's lifestyle and career development decision making.

Women Choosing the Multiple Role Lifestyle

Some of the women in this study indicated that the pressure to become wives, mothers and career women was, in part, the result of a variety of external forces in addition to their personal beliefs (also shaped, in part, by external forces). The forces they described included: Parental and communal expectations and pressures to marry and have children; and career typing messages exposing the women to only a limited number of career choices. These limitations were the result of both gender and ethnicity, in some cases. For example, when one participant's father said "Jewish girls don't wipe people's *tukhises*," he was effectively saying that Jewish girls don't become nurses. This message was strong enough to sway his daughter's career choice. One participant said, "My parents probably de-emphasized everything... except marriage and children" while another

said "My parents...and my husband stifled me. I was oppressed." These messages certainly do not contribute to a positive self-concept nor to productive career exploration. They are, instead, limiting.

The women in this study revealed how they felt about their lifestyle choices through both the verbal data collected as well as from other qualitative factors (including non-verbal responses, body language, and environment - since all the data collection was done in the homes and offices of the participants). Of the five participants, one spoke openly about her divorce from her first husband. Another participant was considering divorce during the time of the data collection, though at publication of this study she had not pursued this option. All of the women seemed to enjoy the freedom and opportunities which their careers provided them, yet they indicated an overwhelming frustration of being overworked, both at home and at work. All but one participant expressed an overwhelming devotion to their children, yet they all seemed to enjoy having a job which provided an "excuse" to "get out of the house" and "get away from the kids".

The data collection method was particularly helpful in focusing on multiple role lifestyle coping mechanisms. The most common coping mechanism was choosing a job that provided flexibility in the daily work schedule (i.e. leave a little early today, arrive a little late tomorrow), was

part-time (typically three days a week), and allowed for adjustments in the weekly work schedule (i.e. reduce the number of hours of work per week). Arranging child care was a huge concern for the women in the study, and the arrangements were as varied as the women interviewed. Each woman typically had a primary child care option with contingency plans pre-arranged "just in case". For example, some children attended professional day care centers with a contingency plan relying on family or hired baby sitters to care for an ill child. The primary child care option focused on the mother adjusting her own work schedule to a part-time arrangement spending less hours at work. Though this was the method of choice some women spoke of the financial drain they experienced as a result of reduced work hours. Some women coped by choosing an interrupted career pattern, taking a leave from work to raise young children full-time then returning to work part-time once the children reached primary school. This pattern was described by Super (1984) and a variation described by Monson (1987). One woman, however, was particularly clever in coping with child care: Realizing that the Jewish community lacked adequate pre-school programs to which she could send her children, she proposed, designed and directed a Jewish day care facility, demonstrating that an individual may create satisfactory options to satisfy both parenting and career needs.

Motivators apparent in filling the multiple role lifestyle were usually discussed within the constructs of career only rather than within the constructs of filling multiple life roles. There is a huge difference between the two, in that the first construct asks what motivates one to make a single commitment while the second construct asks one about three simultaneous commitments. Typical motivators for career included: Helping others, challenging, pursuing that which one finds interesting, following in the footsteps of a mentor or role model, and desire for success (as defined by the participant herself). In terms of making the three simultaneous commitments, four of the women chose to use the term "superwoman" to describe their lifestyles. One woman said she wanted to be a superwoman, but the others referred to the superwoman as a negative consequence of their lifestyle, not as a motivator. Incidentally, the woman who said she wanted to be a superwoman was also, at the time of the data collection, most disillusioned with this role. Michelle chose the multiple role lifestyle because, in her own words, "I wanted to be a superwoman...I wanted to do it all," and "I wanted to challenge myself to be the best I could be." She continued by saying that she feels successful if she is a good mother and a good lawyer. Sharon, in describing herself, said she has "energy, fortitude, a strong ego, and self-confidence." She also said that "success spurs me on," providing another example

of self-imposed motivators to occupy multiple roles. That is, the drive comes from within rather than from external forces and pressures.

All of the women spoke about parents who encouraged them to marry and have children. Even parents who were supportive of their daughter obtaining an education seemed to emphasize marriage and family. Other participants spoke of having parents and siblings who were "high achievers" and "high functioning", as in the case of Sharon. She explained that her drive and success was, in part, a result of their role modelling. This was reiterated by Michelle whose father, also a lawyer, provided the mentoring and role modelling which inspired her to enter law school.

Some of the women in this study were motivated by financial need; not surprising since the period during which this study was conducted (1991-1993) in the New England region of the U.S. was in the midst of an economic recession. Deborah, working against her husbands wishes, was initially motivated by wanting freedom from the home and some time away from her children. After separating from her husband, work then became a financial necessity. Now remarried, having a second paycheck in the family is still important because of the economy, but she admits that because she enjoys work she would do it even if she did not need the money. Helen, while in high school, knew what profession she wanted to enter. She chose to establish her

career even before seriously considering marriage and children, despite pressure from her family to the contrary. For the past three years her career and income has been critical for the family's financial stability as her husband has been unemployed.

Interestingly, only one participant, Michelle, mentioned pressures from secular society to be a wife, mother, and career women. She recalled the advertising jingle from the 1970s: "You can bring home the bacon, fry it up in a pan, and never let him forget he's a man... 'cause you're a woman." She spoke of the pressures she feels to look good and do everything perfectly. She spoke of pressures from other women, such as the mother at her daughter's dance class who said, "No one can raise a child like her own mother," attempting to create guilt in a woman who has two choices: Utilize day care options in an effort to juggle multiple life roles or interrupt an already part-time successful legal career.

Using reflexive speech, that is, making references to their heightened awareness of self, self-concept, and self-knowledge, all the women in the study expressed that their multiple role lifestyles helped meet some personal need or feeling of self-actualization. Deborah's career helped her discover "a new world" and that she "was a person too". Judi's double career provided a "balance" in her life, one which allowed her to help people, utilize her speech therapy

skills, and also contribute to the Jewish community. Helen expressed her realization that she was basically a "workaholic" who's multiple role lifestyle helped her express her creativity while doing what she "loves to do". Michelle's lifestyle challenged her to "do her best", challenged her intellectually, and provided her with desired opportunities to help others. Finally, Sharon's lifestyle gave her opportunities to work in places "that need me", allowed her to "take on big projects", and gave her ample challenges and opportunities for success.

Effect of Ethnicity on Career Development

For some of the participants, the ethnic link was strong and evident. One participant spoke passionately of being raised in an observant home by immigrant parents, others discussed their commitment to trying to instill Jewish pride in their children. One spoke of over-protective parents, a quality, she believes, the result of being Holocaust survivors. The participants spoke of attending religious schools themselves, and of sending their children to religious schools (some to after-school Hebrew schools and others to Jewish day schools). For one woman in this study, the passion for Judaism was so strong that she had just recently celebrated a *bas mitzvah*, a substantial and rather unusual commitment for an adult. Some of the participants spoke of the communal service they provide (sometimes as professionals like the Jewish day camp

director, and sometimes as volunteers like the Jewish nursing home board member and Hadassah president).

Possibly being Jewish, and, therefore being part of an ethnic community, provided the impetus and opportunity for making commitments which satisfied personal needs. For example, the Hadassah president, during the data collection, said she enjoyed a position of leadership, organizing people, challenging opportunities, publicly affirming her Jewishness, etc. Hence, opportunities in the community to which she already feels some attachment, may have been particularly appealing (she could satisfy some personal and/or career needs while "serving" the ethnic community). Another participant, seeking Jewish opportunities for her own children, became the director of a Jewish pre-school when her own children were eligible to attend, then became the director of a Jewish day camp to which her children not only attended, but as teens, were counselors. She met many needs doing this: Obviously, her child care dilemma was solved; she was able to express her ethnic and religious commitments through her work in Jewish organizations; in both positions she was able to educate Jewish children about their ethnic and religious culture; finally, she was able to meet several career needs: Organizing, interacting with others, building a good reputation, success, etc. Her connection to the Jewish community inspired her to assume these roles.

Regarding multiple role lifestyle choices, some participants expressed feeling pressure from the Jewish community to marry, have a family, and "do it all". The investigator expected to hear this as the Jewish Women's Studies literature clearly demonstrates that Jewish communal leaders have long blamed women for failing to transmit Jewish culture to their children (Hyman, 1989). The women all spoke of sending their children to religious school to learn about their Jewish culture. Judi was not only committed to helping children learn about Judaism through pre-school and camp programs, but she herself chose to "learn more about Judaism". Judi felt that her new found knowledge and her first hand experience would better help her work with the older Jewish children who themselves were preparing for *bar* and *bat mitzvahs*.

Michelle was the only participant who said, "Jewish culture emphasizes to women to do it all," that is, to be wives, mothers and career women. She further stated that she felt pressure from the Jewish community to be successful, and to be the best at everything. She further stated that one consequence as a result of the high-achieving pattern was nervous breakdown and physical illness. Other participants emphasized that they felt the Jewish community encouraged them to marry and have children, but they did not expand upon the issue of ethnicity and multiple role lifestyle further.

Conclusions of Guiding Hypotheses

The first guiding hypothesis of this study stated: Participants will reveal that the decision to occupy multiple life roles is partially a result of attempting to satisfy both ethnic and secular values. The participants indeed revealed that there were external and internal (self-imposed) pressures and expectations which contributed to their decisions to occupy multiple life roles. Sifting through the data in an attempt to differentiate ethnic and secular value systems was difficult because values indicators, rather than explicit values, were often articulated. The participants were certainly trying to satisfy several expectations they perceived as emanating from themselves, their parents, and in some cases from the Jewish community. The researcher recommends further study focusing on values indicators and their relation to multiple role lifestyle decision making in an additional effort to continue research on working women.

The second hypothesis stated: The desire to simultaneously excel in the roles of wife, mother, and career woman will probably be a major theme. The women in this study spoke of the superwoman syndrome, as expected. Interestingly, the women themselves chose this term, and the investigator was particularly careful not to use this word herself in conducting data collection. This term has been

used in the literature in describing a syndrome to which Jewish women are susceptible (Monson, 1987; Shaevitz, 1984).

Further, the women all spoke of lacking "balance" in their lifestyles. They expressed an inability to say "no". They were, essentially, a group of high-achievers who, in an effort to meet the many internal and external expectations they perceived, assumed a multitude of responsibilities, resulting in a feeling of being over-extended, over-committed, needing to prove abilities, and, finally, culminating in exhaustion. These findings are similar to other studies of working women (Friedan, 1981; Krause, 1991). Continued study focusing on the extent to which high-achievement occurs in other religious and ethnic groups may prove beneficial in contributing to cross-cultural research on career development. Coping mechanisms and support systems are needs which the women in this study expressed. Future research may focus on further identification of these and other solutions to the many dilemmas confronting working parents.

One issue the investigator found to be particularly ironic was the manner in which the women used self-put-downs. The damaging effects of negative criticism and putting oneself down on one's self-esteem has been discussed (Simon, 1991). In this current study, the data revealed "reflexive" speech, points in the data where the participant indicated one of three things: Confusion about self or a

diminished sense of self (a negative self-put-down, such as "I was stupid," or a diminutive statement about one's work or self, such as "The work was simple" or "I was just a little housewife"). The third category, opposite of the self-put-down, is a heightened self-awareness, such as "What I realized about myself was..." The heightened self-awareness was previously discussed in this chapter. The investigator was most dismayed and concerned about the ease with which the participants diminished the complexities of their work, their successes, and their abilities. The investigator recommends that future research projects embark upon studying not only the self-put-down, but methods by which women, men, and youth in our society, may comfortably articulate their small and large challenges and successes.

Finally, the third hypothesis stated: Participants will express several polarities as they negotiate the multiple role lifestyle. Some of these polarities included: Exhilaration versus stress, success versus failure, good enough versus perfection, high energy versus exhaustion.

As expected, the women in this study all discussed certain polarities they perceived as a result of their lifestyles. The analysis of these polarities was already described earlier in this chapter. It should be noted that the researcher was cautious not to lead the participants' conversation regarding polarities. These polarities were identified through analysis of the verbatim transcripts,

when it was noted that the women reported opposite experiences of a phenomenon (e.g. a participant described utter devotion to her children and also described that her children made her crazy). The implication of the polarity issue is significant: Identification of an issue is the first step to making change (or discovering a better coping strategy) (Simon, 1988). For some of the women in this study, the in-depth interviews provided an opportunity to identify these issues. One similarity between all the polarities and the women's descriptions of these polarities was the apparent loss of "balance" which the women reported. The researcher recommends that continued study of these life polarities be conducted in an effort to further explore the meaning and implications of a loss of balance in one's life.

Aside from those emanating from the research questions and guiding hypotheses, other recommendations resulting from this study include the following. This interdisciplinary study provided an important opportunity to broaden research based in the fields of Education, Women's Studies, Ethnic Studies, and Judaic Studies. It provided an important opportunity to demonstrate links between the Values Clarification, Career Development, and Jewish Women's Studies literatures. The investigator recommends additional research be done using this methodology, with modifications suggested below, and broadening the scope from married

Jewish women to both married and single parents of many ethnic groups.

Although this study focused on Jewish women simultaneously assuming three demanding roles (that of wife, mother, and career woman), the investigator acknowledges the roles of the spouses and children in both the family structure and in relation to the mother's roles. It would have been interesting to include interviews with the other family members in an effort to explore the phenomenon of being in a family structure with a working wife and mother. The investigator hopes that future research projects will explore this issue.

The investigator further acknowledges the demanding lifestyle imposed on single mothers and single fathers raising children without the support of a significant other. The dilemmas they face are often similar to those of married working mothers: Childcare, homemaking, relationship preservation, and economics are critical factors which must be constantly maneuvered to insure the viability of the family structure, whatever form that structure may occupy. For the purposes of this study the selected population included only married women. But, the experiences of parents other than married women may prove compelling as single parents must often be creative and resourceful in juggling work and child care. Again, the role of ethnicity in decision making and coping may reveal interesting

insights with regard to this phenomenon. It is the hope of this investigator that these other groups of parents will be studied in future research projects.

This dissertation provided an opportunity to qualitatively describe a social phenomenon to which many people can relate (that of occupying multiple life roles). This topic was critical in today's fast paced society as many women struggle to "achieve it all" (marriage, motherhood, and career). Some of the women in this study pursued careers as a result of financial necessity, others entered careers not because of financial need but rather to fill a personal need and strive for self-actualization. One woman in the study said she "had a right to develop a career, be a wife, and mother". Friedan (1981) asserted that the greatest challenge to the women's movement during the 1980s would be the difficulty of reconciling family needs and the need to work. For the women in this study, this challenge has yet to be met. The ability of academe to provide research which describes and analyzes women's lifestyle options is tantamount to women's successful integration of family, career, and self so that women may enjoy the same rights as working men. More importantly, society, both secular and ethnic, must create practical solutions to encourage women to reach whatever potentials they choose, whether they be individuals, mothers, and/or career women. To do this, society must support womens'

needs to clarify their values, think more deeply about where their values came from, and make deliberate choices about their lifestyles rather than getting trapped in meeting others' expectations. Finally, as a professional in the field of Public Health, the researcher cannot ignore the overwhelmingly negative health implications, both physical and emotional, which women endure in attempting to meet multiple demands with too little support. These implications deserve and demand further investigation.

This current research, and the continued research recommended by the investigator, will be useful for educators, counselors, and managers who are concerned about appropriate counseling, education, and program development for women who negotiate difficult and demanding lifestyle options. Program planning, development, and counseling interventions should consider and include interventions based upon issues (especially coping mechanisms and polarities) raised by the women experiencing the phenomenon themselves.

Finally, this research served as a pilot study testing the applicability of this conceptualization for replication encompassing women of other ethnic, racial, and national groups. While this study revealed some enlightening issues, some modifications must be made if one is interested in learning more about specific values and values indicators. Questions must be added to the interview guide to better

assess these issues. Further development of analytical tools may assist this process. The investigator recommends replication of this study with other ethnic and racial groups for cross-cultural comparison including a large scale qualitative study to continue flushing out the issues of ethnicity, career development, and values in both choosing and coping with the multiple role lifestyle. Upon completion of identifying pertinent issues as disclosed by study participants themselves, the investigator recommends a large scale quantitative study be done to identify the scope and generalizability of the issues, similar to the Monson (1987) study, but with a broader range of participants and issues addressed.

Finally, one might glean useful information in a replication of this study by including in-depth interviews with the spouses and children of working mothers. These interviews may not only reveal new and important data, they may be used to verify and enhance information obtained from the working mothers themselves.

Overall, this study was useful in bridging three bodies of literature, in analyzing how selected Jewish women coped with being wives, mothers and career women, and in pre-testing this methodology for replication with other study groups.

APPENDIX A

INFORMED CONSENT FORM

CAREER WOMEN, MOTHERS AND WIVES: A QUALITATIVE ANALYSIS LINKING ETHNICITY, CAREER DEVELOPMENT AND VALUES CLARIFICATION

To the participants in this study:

I am a doctoral student at the University of Massachusetts in Amherst, School of Education, Organizational Development concentration. The subject of my doctoral dissertation is the decision and coping strategies used by Jewish women in the presence of conflicting ethnic and secular value systems. I am interviewing several Jewish women in an effort to identify and describe this phenomenon as they, themselves, experienced it.

As a study participant, you are being asked to agree to participate in three in-depth interviews, with the possibility of follow-up interviews if necessary. The interviews will be informal and conversational, focusing on your experiences, feelings, and insights about being a Jewish woman who is simultaneously wife, mother, and career woman.

With your permission, I will audiotape each interview and generate a typed transcription of the audiotape. Conversation not related to the study will be omitted from the typed transcription. The transcript will contain initials representing the names of persons mentioned during the interview, while the final dissertation text will contain only pseudonyms.

You may withdraw from the interview process at any time. You may withdraw your consent to have certain excerpts used if you notify me at the end of the interview.

As the researcher, my role is to analyze the interview data to better understand your experiences and insights. As part of this analytic process, I will edit your words as little as possible, and then only for the purpose of clarity.

In addition to my dissertation, I may use this interview data for journal articles, presentations, instructional purposes, and a book. I retain all the rights to the audiotapes, notes, transcript documents, and other dissertation materials. You will be given recognition, through appropriate citations, for any quotes, ideas, and insights which are uniquely yours. If I wish to use any

materials in anyway not consistent with those stated, I will request your additional written consent.

Your signature on this form assures me that you will make no financial claims for the use of the materials and data from your interviews. You are further stating that no medical treatment will be required by you from the University of Massachusetts should any physical injury occur while participating in these interviews.

I, _____, have read all of the statements contained on this form and agree to participate as an interviewee under the conditions stated.

Signature of Participant

Date

Signature of Interviewer

Date

APPENDIX B
INTERVIEW GUIDE

Date _____
Time _____
Location _____

BIOGRAPHICAL DATA

Name: _____

Preferred
Pseudonym: _____

Age:

Education:

Years Married:

Spouse's Occupation:

Profile of Children:

Name: _____	age _____	Comments:
_____	_____	
_____	_____	
_____	_____	
_____	_____	

Occupational History (obtain resume if available):
Career Development profile.

Jewish religious affiliation: _____

Which Jewish organizations are you affiliated with?

What secular organizations are you affiliated with?

Open Ended Interview Questions

1. What does being Jewish mean to you?

How important is Judaism to you?

What actions do you take to reinforce your feelings?

2. What are Jewish values?

What's important to you as a Jewish woman?

Which values do you agree with?

Are there Jewish values you learned, but do not agree with?

3. Are you more Jewish or more secular?

How do you describe your ethnic background?

What's your national background?

What does being secular mean to you?

4. Living in the U.S., what values do you think about?

What are the differences between Jewish values and secular values?

Describe how it feels to be a wife, mom and career woman.

What conflicts did you face in making decisions about marriage, children, work and Jewish affiliation?

5. How do you manage your lifestyle?

Did you choose your lifestyle or was it imposed (and by whom)?

What do you do to cope with multiple responsibility?

Who helps you achieve your goals?

Who supports you with career, marriage, and family?

What aspects of your lifestyle do you love/dislike?

What would you like to change/how/why?

6. How satisfied are you as a wife, mother, career woman?

What would you do exactly the same?

What would you do differently if you were to start over?

What advice might you give a young woman today?

7. How does being Jewish contribute to your lifestyle?

8. Possible topic areas of interest:

Religious observance, prayer, education, family unity, marriage, children, charity, social justice, membership in organizations, independence/autonomy, career, money, security, physical, attractiveness, satisfaction, success, power.

APPENDIX C

CODE MANUAL

Category Descriptor	Code	Relevant Research Question & Hypothesis
<p>Descriptive codes:</p> <p>Values, in general (non-SEC,ETH)</p> <p>Values & decision making (non-SEC,ETH)</p> <p>Specific value (ethnic/secular not apparent):</p> <ul style="list-style-type: none"> education materialism money career/work success family marriage expectations gender specific role appreciation/validation opportunities/alternatives independence self-esteem, self-awareness perfection housekeeping/caretaking/cooking community socializing/social opportunities 	<p>VALgen</p> <p>VALdec</p> <p>VALeduc</p> <p>VALmtrl</p> <p>VALmony</p> <p>VALcarr</p> <p>VALsucc</p> <p>VALfam</p> <p>VALmarr</p> <p>VAlexpc</p> <p>VALrole</p> <p>VALappr</p> <p>VALoppr</p> <p>VALindp</p> <p>VALself</p> <p>VALperf</p> <p>VALhome</p> <p>VALcomm</p> <p>VALsoc</p>	<p>RQ 1,2</p> <p>Hypoth 1</p>
<p>Descriptive codes:</p> <p>Vague reference to secular values</p> <p>Secular values and decision-making</p> <p>Specific secular value: materialism</p> <p>Specific secular value: money</p> <p>Specific secular value: career/work</p> <p>Specific secular value: independence</p> <p>Specific secular value: opportunitites</p> <p>Specific secular value: education</p> <p>Specific secular value: expectations</p> <p>Specific secular value: appreciation</p> <p>Specific secular value: childrearing</p> <p>Specific secular value: marriage</p> <p>Specific secular value: equality</p> <p>Specific secular value: gender role</p>	<p>SECgen</p> <p>SECdec</p> <p>SECmtrl</p> <p>SECmony</p> <p>SECcarr</p> <p>SECindp</p> <p>SECoppr</p> <p>SECeduc</p> <p>SECexpc</p> <p>SECappr</p> <p>SECchld</p> <p>SECmarr</p> <p>SECequl</p> <p>SECrole</p>	<p>RQ 1,2</p> <p>Hypoth 1</p>

Descriptive codes: General reference to ethnic values Ethnic values and decision-making Specific ethnic values education family marriage childrearing religiosity community success expectations gender roles barriers career volunteer work excell socializing personal growth/needs Specific reference to war survivors Specific reference to immigrant values	ETHgen ETHdec ETHeduc ETHfaml ETHmarr ETHchld ETHrelg ETHcomm ETHsucc ETHexpc ETHrole ETHbarr ETHcarr ETHvoln ETHexcl ETHsoc ETHneed ETHsrvr ETHmgnt	RQ 1,2 Hypoth 1
Descriptive codes: Refer to stereotypical Jewish mother Refer to stereotypical Jewish family Refer to stereotypical Jewish woman	STRmom STRfam STRwom	RQ 3,4 Hypoth 1
Explanatory/inferential/pattern codes: Differences in secular & ethnic values Values differences are a problem Values differences are a benefit	VALdiff VALprob VALbene	RQ 1,2,3,4 Hypoth 1
Explanatory/inferential/pattern codes: Multiple role lifestyle choices Positive feelings about MRL Negative feelings about MRL Motivators to implement MRL	MRL MRLpos MRLneg MRLmotv	RQ 3,4 Hypoth 1,3 RQ 3,5,7 Hypoth 3
Explanatory/inferential/pattern codes: Coping mechanisms for MRL Flexibility at work/hours-commitments Adjusted/readjusted work schedule Hired child care assistance/older kids Husband is helpful Financial security-no pressure to work Friend(s) provide help/sympathy/advice "I don't know how I cope!" Sets priorities and sticks to them Cope with housework, cooking, etc.	COPflex COPadjt COPchld COPhusb COPmony COPfrnd COPques COPproty COPhome	RQ 4,5 Hypoth 3
Role of success (SUCC) Superwoman syndrome	SUCCsupr	RQ 3,4,5 Hypoth 2

<p>Theme codes:</p> <p>Polarities: articulated or described</p> <p>Exhilaration/Stress</p> <p>Success/Failure</p> <p>Good enough/Perfection</p> <p>Energy/Exhaustion</p> <p>Intelligence/simple (prior SmrtNoth)</p> <p>Both like and dislike work/career</p> <p>Both tolerant & intolerant of children</p> <p>Good girl vs. capable adult</p> <p>Remain calm then freak out/lose it</p> <p>Security vs. risk taking</p> <p>Balancing work with childcare</p>	<p>POL +</p> <p>ExhlStrs</p> <p>SuccFail</p> <p>GoodPerf</p> <p>EngyExhs</p> <p>IntlSmpl</p> <p>LikeDslk</p> <p>TlrnIntl</p> <p>ChldAdlt</p> <p>CalmHstl</p> <p>SecrRisk</p> <p>WorkChld</p>	<p>RQ 2,3,5</p> <p>Hypoth 3</p>
<p>Theoretical construct codes:</p> <p>Values Clarification: prize & cherish</p> <p>Values Clarification: free choice</p> <p>Values Clarification: alternatives</p> <p>Values Clarification: consequences</p> <p>Values Clarification: publicly affirm</p> <p>Values Clarification: action & pattern</p>	<p>VCLARprz</p> <p>VCLARfree</p> <p>VCLARalt</p> <p>VCLARcnsq</p> <p>VCLARpubl</p> <p>VCLARactn</p>	<p>RQ 1,2,3,5</p> <p>Hypoth 1</p>
<p>Theoretical construct codes:</p> <p>Women's career development (WCD):</p> <p> Personal growth, needs</p> <p> Interests, motivators</p> <p> Barriers</p> <p> Options, exploration</p> <p> Success, status, prestige</p> <p> Socialization, roles, work style</p> <p> Education</p> <p> Skills, ability</p> <p> Career/work builds self-esteem</p> <p> Power, control</p>	<p>WCDneed</p> <p>WCDmotv</p> <p>WCDbarr</p> <p>WCDoptn</p> <p>WCDsucc</p> <p>WCDrole</p> <p>WCDeduc</p> <p>WCDskll</p> <p>WCDself</p> <p>WCDpowr</p>	<p>RQ 3,5</p> <p>Hypoth 1,2</p>
<p>Descriptive codes:</p> <p>Familial patterns & messages</p>	<p>FAMPatt</p>	<p>RQ 5</p> <p>Hypoth 1</p>
<p>Descriptive codes:</p> <p>Life priorities "My top priority is.."</p> <p> Family</p> <p> Career/work</p> <p> Ethnicity/religion</p>	<p>PROTYfam</p> <p>PROTYcarr</p> <p>PROTYeth</p>	<p>RQ 5</p> <p>Hypoth 3</p>
<p>Theoretical construct/personal growth:</p> <p>Reflexive speech - self analysis, self criticism or critique, self realization</p> <p> Confused about self</p> <p> Hightened awareness about self</p> <p> Diminutive: lessens self or work</p>	<p>RFLXcnfs</p> <p>RFLXawre</p> <p>RFLXdimn</p>	<p>RQ 3</p> <p>Hypoth 2,3</p>

APPENDIX D

CODED VERBATIM TRANSCRIPT - DEBORAH

I went to secretarial school. It was a posh place. It was one of the top schools, it was a posh place, a lot of rich kids went. As my mother used to say, I went to two years at the Chandler School, my sister went to four years at Boston State and my two years cost more than my sister's four years. She always used to say that. We never could figure out if she resented that (laugh). You know, I could have gone to one of the state schools, but I wanted to go here. This is where my friends were going.

(Tell me how you ended up going to that school.) Well, this is very interesting. When I was in high school I was very interested in accounting, bookkeeping, numbers, and, now this is 1962-63, I graduated (high school) in 1963.

And I remember they, the Bentley School of accounting came and interviewed at my school. I went to speak to them (the Bentley recruiter) at the guidance office.

The man said to me, "no doubt you'll be able to get into our school, it's a fine college, blah blah blah, BUT," and I went to an all girls (high) school. He said, "But..." however he really didn't push it, he didn't push it.

He had come to the school because he had to, because it was just part of his territory, but he wasn't really recommending that too many women come to Bentley because, they had a placement section, like a

lot of colleges do. But, he would not guarantee placing any of us women. Just because we were women. SECrole

This was just right before things started changing around. Because a couple years later, when my sister graduated, three years later, you know women's liberation was starting to take over (I think she means "take off" or gain popularity). But this (incident with the college recruiter) was in either '62 or '63, it must have been my junior or senior year, I don't know when. SECEgul

(So your first choice really would have been accounting?) To study accounting at that school. So I went home and I said something about this to my parents. Now my parents were from Europe, from Poland. I was born in Russia and moved here at age 6, 41 years ago. And, well, they figured I'd just get married anyway, I don't need an education. VCLARfree

But I was really kind of, not torn, but I didn't know what to do with myself. And I said, well I'm not going to go to this accounting school if they're not going to get me a job afterwards. What good is this education? ETHgen

So my father said, "Well, become a secretary or something like that, cause you're going to get married anyway, or whatever, and you really don't need all this stuff." ETHmarr

So, I wanted more than just the regular, the little secretarial school that they had. There was this school, Chandler, and it was like a junior college kind of a thing. It was posh and it was very, you know, you had to dress a certain way, no pants, no VALeduc

casual (wear), you had to wear high heels and things like that (she laughs with this memory). We took charm (classes), it was like, it had very fine courses, we took all the regular courses that the kids at B.U. (Boston University) were taking, you know the same psychology courses, the same business courses. But, we also took a course in poise. Honest to God. White gloves, the whole thing. (She laughs again, seemingly delighted with this required course.) It was really funny. So, that's how I ended up there (at Chandler School).

(Would you say that secretarial work was your own choice?) It wasn't really. I just didn't know what else to do. Because back then girls, this is very true of most of the women that I graduated (high school) with, they either became a nurse, a teacher or a secretary. Most of them. The large percentage of them. There were a couple, one girl here and there who became an attorney. Cause I remember at the class reunion, twenty-fifth, very few had gone (on to work/careers), most of them were got married. A lot of girls were engaged to be married right in their junior or senior year of high school. Got married as soon as they got out of school. So that's what most of the girls did. Really, I mean, isn't it weird? I mean, that's just 1963. It's not that long ago. That's what they did. That's what they did where I came from, and this is from a Boston (all girls) school.

(Transition to a new topic. Tell me, how many

years were you married, I realize there was a gap. I secured her permission to question about this.)

I got married in 1966, and he was out (end of relationship) by 1985, but we didn't get divorced until 1987 or 88. We were together about 19 years.

(Did you work any of that time?) Yes. I worked before I had Lisa, up to about two months before Lisa (her eldest child) was born. Then I worked, I probably worked, let's see, about two years (before her husband left). I went back to work when my twins (the youngest of her children) were six, when they were in school full time, end of 1982.

VCLARactn

(When you went back to work you were doing secretarial work?) Um-hum, yes. (In what industry?) Real estate. (Deborah's boss is a real estate developer.) I'm still at the same job, as office manager. But, when I started out it was simply clerical, part-time.

RFLXdimn

(Tell me about your career/work progression.) Well, I did the little bit of clerical for a couple of years. It was always...I'm trying to think when it started getting better. It didn't take long. They hired me on and they said, "We're going to give you \$4.50 an hour." That was in 1982. Two weeks later gave me \$5.50 an hour. That kind of thing.

VALmony

VALappr

(Why do you think that happened? i.e. the quick raise.) Cause he saw I was very capable and he could just give me a little bit more to do. As they got busy and things changed with the projects they were doing, work always came in. But the boss, instead of doing a lot of the work himself, because it

POLSmrtNoth

RFLXdimn

was a small family business, and he used to do a lot of the work, he just started passing the work along to me. Cause he saw I was an intelligent person and the work wasn't all that terribly, terribly difficult and he just, over the years, it just happened that way. They let their work, it ended up coming onto my desk. I was fast at what I did. I would finish quickly and efficiently. So things just came to me. They said, "Gee, can you do this" or "do you have a few minutes to help with this?" and they found out that I had good ideas (she laughs). Which, till this day, I come up with some good ideas for them. And, so they just learned to rely on me, and that kind of thing, and just give me more and more to do.

(Until you eventually became office manager?)
Ya, they've called me, I've been called everything, the person with every different hat that's in there, when it's necessary. Ya, I run that office. And I get a lot of respect.

(Would you say you're successful?) Oh absolutely. (When you think about success, what does it mean to you?) Well, I can pick up the telephone right now, and I can call the bank, though I'm not a signer on most of these accounts, but the banks know me. I can call the bank or the accountant or the attorney, and I can give them orders (instructions) and they will listen to me. Or they (bankers, lawyers, etc.) come to me. A lot of times they'll need to know something about what is going on in that business and rather than going to the sons, the owners of the business, they'll ask me. They will simply ask

me. They know that I know as much as the principles do. (So the knowledge you have and the ability you have to communicate it with other people lets you know you're successful?) Um-hum, yes.

(Do you enjoy the job, do you like what you're doing?) Oh ya. I've always liked it. I don't like it now because there's a lot of family (the business owners' family) things involved. The business is going to die. They're going to have to file for bankruptcy. The man that I work for is elderly, almost 80 years old, and he's incompetent. What's happened is they have a business where their three children are involved, who cannot get along with each other, unfortunately, one doesn't trust the other. I've become the middle person. Each one of them tells me things, they won't even speak to each other, even though they have to come face to face into that office. And so, I'm even more important now.

POLLikeDslk

WCDpowr

(How is the economy affecting your work?) In real estate, it's terrible. They're not a real estate agency, they are real estate developers. They build condominium buildings. So they're not the people that sell real estate, they build it, from the ground up. That's where it was so exciting to see a building from buying a piece of land to building a five story, six story building. Then getting the people into it and all the stuff that's involved in selling it.

(I have the impression that you're more than just a secretary...) Oh I am. I have excellent skills. But I have, it's automatic what I do. And a lot of times I don't realize how important it is what

WCDskll

POLSmrtNoth

RFLXawre

I'm doing. But I'm a direct liaison with the banks, attorneys, it's a very funny (odd/powerful) situation. I mean if they were continuing with a project I would stay on or if they could get their act together with who is in charge or, I may be there for a while till I get a (another) job, but I am looking. POLSmrtNoth

(Discuss your remarriage and how your family fits into all this. You were a person who was juggling a husband, children and work. After your divorce you were a working single mom. Then you got remarried. Can you talk to me about how you see things differently from the perspectives you have...how do you do it, what motivates you?)

My story is a very, probably different than that of a lot of other people. First of all, my family, my kids always came number one. That's number one. PROTYfam

The job that I had, even till now, maybe for a year I worked longer hours, one of the things that I've always enjoyed about it, or that had happen, is that it's flexible. I've never worked a full day. If I didn't...(have this flexibility then I wouldn't be able to do it). I left the job that I am working at currently in 1987 for about six months and I took a job that was just right up the street. It took me five minutes to get to. But it was a full time job, 8:30 to 5, something like that. They told me that I might occasionally have to work a few extra hours here and there when a project was getting finished up, they were consultants. But then I ended up having to work one time on Mother's Day. It's just not my kind of thing to have to do that, my kids had to come first. VCLARprz
COPflex
VCLARalt
VCLARcnsq

I just didn't have the flexibility that I have where I'm working now, it just couldn't work out. I couldn't possibly stay at something like that because the family came first. My children came first and I had to take care of it.

PROTYfam
COPflex
COPadjt
PROTYfam

(Tell me about your Jewish connections and values. Deborah's current affiliation is with the local synagogue. In the past Deborah was heavily involved with the synagogue sisterhood and B'Nai B'rith, though she is currently not active in these organizations.)

ETHfam

Strong family values. Family comes first. Children loving each other and taking care of each other when I'm gone. When I'm here they have me to referee!

ETHchld

(What kind of Jewish home did you grow up in?) I grew up in an Orthodox home. (What affect do you think that had on you?) I don't know, it's the only home I ever grew up in (chuckles).

ETHrelg

ETHsrvr

Well, my family were survivors from the war (WWII, immigrants from Poland/Russia) so maybe that's another whole thing, but we were a close family. We stayed together.

ETHmgnt

ETHfam

ETHchld

My parents were very overprotective, probably makes me overprotective. I'm sure of it. My parents hovered over us. (Do you think that's good or bad or what?) Well, I think it's good, but a parent has to let go, but it's really hard to do.

(What were some of the values you think your family instilled in you?) My parents instilled good values, being in an Orthodox house, just as you expect

ETHgen

when you open the Torah, the way you live, just being good people, not ever trying to hurt anybody. My father would never, ever hurt anybody on purpose. Do unto others. Honesty. I know I was the best little girl there ever was. I never, ever answered back to my parents even as an adult. I would never, ever, the way my kids open their mouths to me, I would never ever do that. My mother said, "You don't go out tonight," and I didn't go out tonight. My kids, my youngest daughter, she'll argue with me forever.

RFLXdimn

POLChldAdlt

I was not, never went through an adolescence. It just wasn't heard of. We just respected our parents in such a way that whatever mom and dad said we just did.

In my family, my parents both worked. They both had to work. We had come from Europe. They had no education so they both worked and we all had to chip in and do. (What did your parents do for work?) My father was a tailor and my mother worked in the Colonial hotdog factory. Eventually, after I was married, they bought a tailor and cleaning (laundrette) store. It was a difficult life. We were all very poor where we lived. But everybody was that way (poor) so it didn't really matter.

(Interruption. Discuss the messages that you think today's secular society tells you about being a wife, mother, and career woman.) Well, I hear more about the value of money than anything else.

SECmony

Back then (in her early marriage) when women's lib was really gung-ho, I already had a child, I already had Lisa. I think our society forces, the economy forces

SECequil

SECmony

women to work. Most women in my generation didn't work when they had a family. But then on the other hand you have a situation with daycare (lack thereof) that makes it so difficult for women.

SECrole

-SECchld

WCDbarr

I think there's that idea about a supermom - the one that can do it all. I don't think that really holds up. I don't think a woman can do all those things and something doesn't suffer. And I think that what suffers is the family. The child.

SUCCsupr

-SUCCsupr

VCLARcnsq

VALfaml

I don't believe in women having, I mean, I would never do this for myself, I would never have children and put them in daycare. I don't go along with that. I know it's done all over the world, but to me, having a child means you give up a lot of things and the career is probably one of the things you give up. If it was now, the time I was having a baby, I think that would be the most heart-wrenching thing, having to get up earlier in the morning, at 5 in the morning, getting my child up, feeding it, getting into the car, bringing the baby over to daycare, go off to work all day thinking, "What's happening to my baby? What is he or she doing?" I think motherhood was the number one, in my life, the number one priority. I mean, if you're going to have children, I don't think you can do it all. I just don't think this works. For me it wouldn't work.

-COPchld

VCLARcnsq

-VALcarr

VALfaml

PROTYfaml

-SUCCsupr

(What allowed you to juggle wife, work and children?) My children were older. My youngest children were older (6 years old, first grade all day) and the oldest ones knew they had to cooperate.

COPchld

When I decided to go out to work that was my first stance at my own liberation. Because I had had enough of being in the house, grounded in the house. I was sick of it.

SECequ1
-COPhome
-COPhusb

I had a husband who didn't help whatsoever. He was not at all, he was a very selfish man and he was not at all concerned with anything but himself. Even though I had four kids to juggle.

WCDoptn

When I went out to work I thought, "This is great. I need to get out of this house because now my kids are making me crazy already." The youngest were six years old (twins).

WCDneed

I decided to take a little part time job. And it was close by. And after I took that part time job, that was the end of my marriage because I became liberated.

RFLXdimn
WCDoptn
-VALmarr
SECequ1

The man I was living with (married to) was a very, he was a very, he was a male chauvinist, that's what he was. My parents always also kept me from being liberated I think because being as protective as they were, and their ideas, umm, like when I was 16 and everyone else was learning to drive, my family wouldn't let me learn to drive. Because they were afraid. They were always afraid. I think that had a lot to do, because they were survivors (of the war). Because I think there's been studies done and most survivors were extremely over protective of their children, you know, they had lost everything else. So, even going out for a walk, they were tense about it. They wouldn't let me get a drivers license because, oh my God, I could get into a car, I could

-VALrole
ETHchld
ETHsrvr
ETHchld
-VCLARalt

get hurt. So, my parents said no, I didn't fight with them. I didn't get my license until I was 25 years old.

Now my husband was also, by the same way, was not going to help me get myself liberated. He also kept me sort of, I went from a family where I was stifled, not even realizing I was then into a marriage where I had a husband who put down the law, kept me down. By that I mean he didn't say to me, "You ought to go out and get your license or something like that." So I had to depend on him to go to the grocery, to Filene's Basement, or anything like that. But I didn't realize that I was in that position for a long time.

So, when I went out to work, I found out that I loved being out to work. First of all, I got away from my kids, which were driving me, I needed to get away from it, cause I had four, all these little kids and I just stayed home with them all the time. I wasn't involved in a whole lot of things. It was just getting to me, constant kids. So when I went out to work, all of a sudden, there's a new world out here, and I enjoyed what I was doing and it was interesting.

I went to work in December, and it came to be Christmas vacation and I had only been working two or three weeks, and my husband had a business at the time. It was a failing business and he was losing it. And come Christmas vacation, I came home from work one day, and he had no patience whatsoever with the kids, and I came home, like 1:00, 12:30, whatever, and he said to me, "I want you to quit your job." I said to

him, "Why?" He said these kids needed me (their mom). VALexpc
I said, "These kids don't need me, they'll get along
for a couple of hours while I'm gone to work and -COPhusb
you're home." But he couldn't stand that. He said, WCDbarr
"I don't care, I want you to be home with the kids." SECindp
For the first time in my life I really stood up to him
and I said to him, cause I remember it so clearly, it
happened at the kitchen table, the kids were all
screaming everybody was yelling and crying, the twins
were, you know, (the situation was) horrible, like VCLARpubl
something you see on TV. I said, "Dave, I've gone
along with you on everything else that you've wanted
and gone along with the way this whole life has gone, VCLARfree
but I like my job and I'm going to stay at my job and
if you don't like it, tough. Do what you want." VCLARcnsq
After I did that, I was scared when I did it, because RFLXdimn
here I was this little oppressed kind of a housewife.
But I said, "Huhmm" (high pitched, positive, upbeat). VALself
I felt so good and I went off to work and I said, the VALself
hell with them all. I didn't care because I was a
person too. VALchld

I didn't realize it, I was probably just always -VALself
a mother and nothing else at that point. Going out to WCDneed
work really helped me because at that point I started VALindp
not putting up with his (husband's) crap, or more so.
I mean I didn't put up with it, it's not like I didn't
open my mouth or anything, but that job somehow gave WCDself
me that self esteem, that boost in the self esteem,
that I needed for everybody, for my sake, for the kids
sake, for everybody's sake, because it's not good for

kids to see someone that's unhappy. I think that probably helps a lot.

After that, things just steadily kept going like that and as my self esteem grew and I was valuable to somebody else (boss) I began to see that things could be different. And they were different. I started bringing home a paycheck, it was my paycheck. When I was given that dollar bill I was given value, to me.

VALself

VALappr

VALalt

VALmony

VALself

(What would you do differently?) I wouldn't stay in a lousy marriage for so long (she laughs). Being in an unhappy marriage does a lot of things to people. (You seem thankful for the freedom you found.) Oh, very happy. When I got divorced, I was, I was always afraid to be in the house alone, like overnight or something. My husband occasionally, rarely traveled, once or twice a year. But when he did, and I was in the house alone, even though the kids were all here, I was petrified. I 'd have all the lights on in the house. I can remember calling the police because I could have sworn there were people here, that kind of thing. Leah, too, (her eldest child) hates that (being in the house alone). I don't know whether she picked that up from me, she gets the creeps here in the house, she must have picked it up from me somehow. I remember thinking when I finally told him (husband) I wanted a divorce, and all that stuff, and finally got rid of him, I was thinking, "How'm I gonna sleep tonight?" Cause all those other times when he hadn't come home, I didn't sleep, I'd be awake all night, or if I did sleep, it was very uneasy. And that first night when he was

-VALmarr

-VALself

-COPhusb

gone, I shut the lights, I got into bed and I slept SO VALself
WELL (lots of laughter -- she was clearly proud and
delighted with this!) It was so weird, very very
weird. That was my biggest scare (how was I going to
sleep)!

(How did you cope with work and children?)

I don't know really, people ask me how I did it, how COPques
did I cope. All I know is I did what I had to do. I COPproty
just did it. I had certain things I expected of VALexpt
myself. I think I was probably compulsive at the
beginning of my marriage and throughout my marriage VALperf
and I've had to give some of that up. I finally eased
up on that, on the perfectionism. When Leah was a -VALperf
baby we lived in a house that was vacuumed everyday, VALhome
dusted everyday, windexed everyday. I was the VALperf
perfect, little, you know (housewife), that kind of RFLXdimn
thing. Till this day I still make a big dinner every VALhome
night, cause my mother always, you know (instilled
these values that) the man has to eat properly, you VALrole
have to take care of the husband and that was always VALrole
that way. VALperf

I was compulsive, even when I had the twins.
Now you can't imagine how crazy it is, having a seven
year old, a three year old, and new born twins,
babies. People have said to me afterwards, "How'd you COPques
do it?" And I've said, "I DON'T KNOW! I really don't POLEngyExhs
know." But I was exhausted a lot and I was breast
feeding the twins, and that makes you tired too. But
I remember one time a neighbor came to visit me right
after I had had the twins, they were newly born, two, -COPchld
three weeks old, or something. I had no help in the -COPhusb

house. He (husband) was worthless. He wouldn't bring me one, when the babies cried at night, and, my friends used to say, just let them cry and he'll get up and he'll help. Of course he never did. He was the exception to the rule. But, he wouldn't even bother to pick up a baby and bring it so I could breast feed it. But I remember this neighbor came to the door unexpectedly, and I had the twins. I had brownies baking, house was clean, and she was absolutely amazed that I had things pretty much under control.

VALhome

VALchld

VALperf

But, I would lose it (temper), I would lose it on a regular basis. You can ask my kids, my kids, I'm sure, have suffered a lot. Because I wanted things to be a certain way. I couldn't stand it when the room had newspapers all over the place like this (points to Sunday newspaper scattered on the coffee table in front of us.) And I think I have a pretty clean house, but I used to be really compulsive about it. I guess my mother expected those things and it used to make me crazy, and I guess I used to do as much as I could then I'd just die, I'd just collapse.

POLCalmHstl

VALperf

VALhome

-VALperf

VALexpc

POLEngyExhs

I was very nervous, I was a very nervous mother and I'm sure my kids suffered because of that. I myself suffered, everybody suffered. Then I'd get really tense, then I'd get crazy, and I'd scream at everybody, and so it was not great. It's really craziness because instead of enjoying the kids more I did that kind of stuff.

-COPchld

(Did you have any support from family/friends to help you cope and manage?) Leah (her eldest daughter)

helped out a lot. Although she was still little when the twins were born (she was seven), she did a lot of the stuff her father should have been doing. She was like a surrogate parent. She helped out a lot. I had some friends, I used to talk to my friends. My family, not so much. I didn't want them involved. I had to keep up appearances with my family. They didn't know things weren't well.

COPchld

COPfrnd

-COPfam

VALexpc

I couldn't even tell my mother I was getting a divorce. That was such a scary thing for me to tell my mother (about the divorce). That was the worst thing in the world to tell her. I had to call my sister to tell her I was going to do it (tell mother) and my sister met me at my mother's house to tell her, cause that was the most frightening thing in the world. (Was it as terrible as you had expected?) No. The anticipation was awful (worse than the actual event of telling the mother). When I got to my mother's house, my sister had arrived first. And my mother asked her, "What's going on." So when I got to my mother's house my sister had already told her. So when I came there, my mother already knew and she said, "Why didn't you get rid of him years ago?" So, it was awful, so awful, because, I had a very unhappy marriage.

-VCLARfree

VCLARcnsq

VCLARalt

COPfam

(How does your current husband fit into the picture now; now that you're a working wife and mother again?) He is excellent. He's wonderful. When I met Sam, we had a very short courtship. But, one of the things I really admired about him was his loyalty to his son.

COPhusb

VALchld

It was just amazing to me, when I first met Sam, I met him on a Sunday afternoon. He called me the next night and he made a date with me. But he didn't make the date till two weeks after that day. I thought, alright, ok, that's fine, kind of a strange man here. Little bit strange, but I'd give anybody a date or two dates. I'd give someone a chance cause I feel you can't know someone the first time you meet them. So, we went out, it was ok, we had a decent time, but he was just very different from any of the guys I had dated. I thought, "There's something really strange about him." Then he did call me again, and he asked me for a date again, but it wasn't for another two weeks. The schedule was, like, every other week. But we talked a lot in between. He was very formal. I thought, "He must be going out with someone else. No big deal, I'll go out with him a second time." Then I found out it was his son he was seeing, and he wouldn't let anything come between he and his son, and he had his son on the weekend from Friday night until Sunday night. I was really taken, because I had this ex-husband who didn't give a damn. Didn't even call his kids, let alone see them. So that, right away, was the draw.

VALchld

VALchld

My husband is wonderful that way. Not only is he good with the kids, it's difficult. It's difficult having step-children, but I think he's terrific. He's also helpful with me, in every way. He's almost, well, I don't know if it's true that you fall in love with someone like your father, and I hope that doesn't happen to my kids cause they'll be in for a lot of

COPhusb

VALfam

unhappiness, and I'm really very concerned about my	
kids because they've not had a good relationship with	
their father, but they've seen good relationships, and	
I hope it works out for them. But, my husband, if I	COPhusb
could put my father back on earth next to him, their	
characters are so close. My husband would do anything	VALhome
in the world for me and he has always been helpful as	
far as doing things in the house. It's no big deal	
for him to make dinner, or clear the plates after	
dinner. He would clear every night, except I have a	
rule that the twins clear the table and they alternate	COPhusb
nights, kids have to do something.	POLGiveTake

But, he (husband) will do anything. He's most	
helpful to me, and it's real hard for me to allow	
someone to do things for me. A lot of times I say,	
"Gee, he used to do a little bit more around here."	
But, it's my own fault because he always says, "What	COPhusb
can I do? Let me help..let me help." And I say, "No,	
I've already got it." But, I always know that he's	
helpful to me, respectful, considerate, thoughtful.	
He's out with Steven (one of the twins) right now	
giving him a driving lesson. I couldn't do it!	

(How supportive is your husband of your	
working?) He's supportive of anything I want to do.	COPhusb
We are thinking about getting a business going. We'd	WCDoptn
like to do that because, with the economy, his	VALmony
business (company he works for) is just getting by and	
the same with mine. We'd like to have a business of	VCLARalt
our own. I've always wanted to have a business of my	VCLARfree
own. I didn't really think about it that much, and I	WCDbarr
was always too scared to do anything (go into	-VCLARactn

business). I just didn't have (receive the message)	WCDbarr
that "a woman could do something like that." That	
just wasn't put into my head that I could do whatever	-VCLARfree
I want.	
I realize now that I'm pretty smart and I'm	RFLXawre
really capable. But, it still scary cause I wasn't	
brought up with that feeling that I could do it. But	WCDbarr
I know I can. And I've always thought about a	RFLXawre
business. My husband and I talked about it when we	VCLARcnsq
were just dating. He said, "why don't you." I said	
that was a frightening thing to do by myself, and of	
course I have responsibilities so I couldn't just go	
out on my own and take a chance. I've always been	POLSecrRisk
frightened to do things like that, always negative,	
always pessimistic about things, knowing I have to	RFLXdimn
rely on myself. Because you are limited when you have	WCDbarr
four kids. When you're supporting them. I'm talking	VALmony
about supporting them in all ways. (Financially,	
emotionally, physically? I get the impression she	
means being both mom and dad as well.) Right. So	VALfam
that was always there , I couldn't just go ahead and	
do whatever I wanted to because I had to worry about	-WCDoptn
the money, or how were we going to do this, because if	
something happens to me, or if I make a bad choice,	
I'm up the creek. (Coming from an overprotective	
background, taking any risk must be scary.) Oh ya,	
it's very scary. So, I said at one point, "I could	
start my own secretarial service" because a few people	WCDoptn
had approached me to do work with them. Yet, I was	
afraid, "what if I didn't get enough work to do?" I	
wouldn't be able to do it (build business); so I'd	POLSecrRisk

stay where I was (working for someone else). I don't know. He (husband) is supportive of anything I want to try. He wants me to do it, wants me to be the best, for me. We support each other very well. Team players.

COPhusb

VALsucc

(Together we explored the Values Clarification diagram.) The only thing I would ever prize and cherish is my children. I can't think of a job, or anything material, as something I would prize and cherish. (As we begin to conclude the interview, I'd like to summarize some of the experiences and stories you've shared with me and verify if you think they relate to this research project. In the past it sounds like some options were closed out to you because you were a women. Of the options that remained, based upon what you wanted and what your parents suggested, you chose secretarial school. Part of the alternatives and consequences included marriage and children - those two things were expected. It sounds like your parents de-emphasized career.) De-emphasized everything, probably. (Except maybe marriage and children. It sounds like that was a given - that was expected.) Ya.

VALfam

-WCDoptn

-VCLARfree

VCLARalt

VCLARcnsq

VALexpc

(I'm also hearing that, compared to your first marriage, and your early work experiences, today you express confidence, and you see more options available to you now than ever before. And you've experienced a career/life progression that's given you strength and clarity of vision, even to the point that you are thinking of starting your own business using the skills you've developed.) That's true.

WCDself

WCDoptn

WCDskll

(Could you talk to me more about that?) Money	
is driving me, because I have to work for the money.	VALmony
But if I didn't need the money, I think I would	VALcarr
still work. I enjoy working. I like what I get from	WCDneed
working. I like the sense of accomplishment. I want	WCDsucc
to go into business because I've seen what other	
people have done and I see that I have the know-how to	WCDeduc
do it. I enjoy working. I would not be stuck home.	-VALhome
I'm just not that way. I don't have hobbies or	
anything, I never developed because I guess I just	-VALself
wasn't into myself. I should have been more into	RFLXawre
myself, but I was more into my kids, my job, whatever	PROTYfam
I was doing. I can't say I could ever be happy being	PROTYcarr
home. I do like work. (You experience a sense of	
achievement, sense of impact that makes it important?)	
I like getting out there, being with people, being	WCDneed
challenged. Never would I be that career woman who	MRLneg
would get out there and let the kids be handled by a	
babysitter though. That's ok for a while but I would	
never pick career vs. children, children comes first.	VALfam
I'm into my job, and when I'm working I give it	WCDsucc
my all. But, when my kids call me, I'll drop whatever	VALchld
I'm doing (at work) and come running (for them). And	
everybody (at work) knows that. The sense of family	
and connection is definitely an ethnic thing, not	ETHcomm
necessarily Jewish only.	ETHfam
(You said your parents did not instill in you a	
sense that you could do anything. Would you say that	
free choice was not available to you?) Not at all.	
There were some things that were expected. I had to	-VCLARfree
listen to my parents. I had to marry a Jewish person.	VALexpc

If I didn't marry a Jewish person, I would lose out.	ETHmarr
Is that an alternative? (It's a consequence). My	
parents made it very clear when I was a teenager that	VCLARcnsq
I was not even supposed to associate with Christian	
kids. (The consequences would be so great..) That I	ETHrelg
wouldn't even think of doing it (marrying a gentile).	
Even my getting a divorce. The consequence of	VCLARcnsq
my getting a divorce was just not an acceptable thing	
to my mother and father. That they would have to deal	VALexpc
with that with their friends, they would be too	
embarrassed. I mean, that's why I didn't get divorced	
for so many years, I mean, it sounds stupid. Maybe it	VALbarr
was my own way of justifying and sticking in a	
situation that I wasn't ready or strong enough to get	
out of as yet. But I always knew that my parents	RFLXawre
said, you make your bed and you sleep in it, kind of a	
situation. It was damn scary. Even after I was	VALgen
divorced, my mother was still ashamed of it. I know	
she was, because she was living in a senior citizens	VCLARcnsq
home and there was one man, an orthodox man, his name	
was Mr. Nails. He was an elderly man. But he was	ETHrelg
still sharp and real Torah, he wore a yarmulke (skull	
cap) everyday and everything like that, and I remember	
visiting my mother one day and we were in the laundry	
room of all places and he said, "You know, I never see	
you with your husband." I was divorced. And my	
mother jumped right in and said, "Oh, he's busy." or	
something like that. I said to myself, "Oh my God."	
I never said anything to her about it, there was no	
point in discussing it with her. She was so set in	
her ways, I wasn't going to change my mother at 70	-VCLARpubl

years old. I couldn't say to her, "That hurts me," but it did. (That's a prime example of knowing the consequences.) Yes, (there were serious consequences for) stepping out of bounds (out of the limitations set by parents). I couldn't do those things (break the parental rules).

-VALself

I'll tell you a really funny story. My parents always said, "You have friends, you bring them home. I don't ever want to see you hanging out on the street corner." This is so different from nowadays, you know. "I don't ever want to see you standing on a street corner smoking a cigarette," my mother said. My mother was a heavy smoker, and she shoved a cigarette in my mouth, I nearly choked to death. My sister and I never smoked. But she always had this thing about "I don't ever want to hear from anybody that they saw you on a street corner." We were teenagers and my parents worked, so they had to trust us. You know, I never saw my mother. My mother worked from 2:00 in the afternoon at worked into the night. My father would come home and I'd have dinner going, at 12 or 13 years old. When my mother died a few years ago we were sitting *shiva* (in mourning) at my sister's house. My sister has lots of friends, and I don't have many. Her friends happen to go back to her high school days; most of my friends moved away and left town. But she's still friends with all of her high school friends. There were about 20 people sitting there. Someone said something about, "Stuart - my sister's husband - used to hang out on the corner of Blue Avenue, and Ellen - my sister - used to be on

VALrule-

VALhome

ETHrelg

-COPfrnd

the corner by the drugstore across the street." My ears perked right up. I said, "What did you say?" and I got really excited. They repeated it. I looked at Ellen and she got bright red. I said, "Ellen, you hung out on the corner???" She said, "Ya, didn't you know that?" Well, I got furious. I got really upset because my sister, being smarter than I was, didn't listen to everything my mother and father said to her. She wasn't doing anything bad, that's just where the kids were, some hung out here the others over there and that's how she and her husband met, on the corner! Mommy and daddy always said not to hang out on the corner and I said, "fine time to come out with it while we're sitting *shiva* for mommy."

RFLXdimn

POLChldAdlt

(During a break in the audiotaping, Deborah discussed how with her own four children she was compulsive and strict with the eldest and she's become more and more relaxed and lax with the younger ones.) I probably never really broke away from my parents and that was probably one of the problems with my marriage.

VALchld

VALperf

RFLXawre

POLChldAdlt

We didn't really talk much about my Jewish background. I have a strong Jewish background. I went to *yeshiva* (Jewish school). I had all the religious upbringing and knowledge. I walked away from it, but I still have strong traditions. (What action do you take to demonstrate your strong Jewish ties?) We don't go to shul any more than a few times a year. I talk about it, but I don't make myself get up and go. I don't do certain things on shabbos. I light candles most of the time. But, I had an *aliya*

ETHrelg

ETHeduc

VCLARactn

(honor whereby one is called to the alter to read from the torah on sabbath and holidays) at the synagogue on one of the high holidays. I was never bas mitzvah (recognition of entrance to adulthood) because it wasn't done when I was young. So I went up and read from the torah, it was my first and last time. I just wasn't brought up that way. I felt very good to do it. It was very exciting to do it, and yet when I walked away I knew I wasn't supposed to do that, a woman just isn't supposed to do that (read from the torah - an honor among orthodox and some conservative Jews reserved for men only). When the Rabbi asked me if I would like another aliya on another day, I declined telling him I just wasn't comfortable with it. He understood. I won't do certain things on the Sabbath -- like sew. I won't sew on shabbos. It's a weird thing, cause I'll drive on shabbos and everything else, but it's just one of those traditional things. Like I'll say to my boy, he's 16 years old, when you get up in the morning, did you wash your hands? He'll say, "No I didn't wash my hands." But I can remember all the time my father always said that a Jewish person has to get up in the morning, do your washing, say *modeh ani* (prayer upon rising from sleep), and the whole thing like that. And that always is in my hair (mind). You get up in the morning, I don't do the prayers or anything, but I know I have to wash my hands. I don't use a (special) cup to wash my hands, but I wash (under the faucet). Things like that, it's like brushing your teeth, only I wash my hands first. It's just in you.

ETHrelg

ETHrole

ETHgen

VALdiff

VALprob

VALoppr

VCLARfree

ETHgen

ETHrelg

VCLARactn

ETHgen

I get very defensive if I hear anything that might be anti-semitic. I'll call the school and report an incident if the kids come home and tell me about something anti-semitic that happened.

ETHgen

VCLARactn

VCLARpubl

I recently gave my step-son a little talk because he doesn't like being Jewish and he doesn't want anyone to know he's Jewish (she elaborated on this -- on her attempt to instill Jewish values into him. She explained that her step-son's natural mother was the child of an Italian woman who converted to Judaism. Apparently, his mother was raised with little attention to Judaism, and, hence, raised her own son, Deborah's step son, with even less attention to Judaism. Deborah's husband let his first wife make decisions regarding the boy's religious education - or lack thereof, even to the extent that they had a Christmas tree in their home during the Christmas season. Her husband thought it was ok at the time - and now regrets that he raised his son with little sense of Judaism. Although the boy was Bar Mitzvah, it was only because of a private tutor who worked with him for several months to prepare him. The boy never attended Hebrew School, and had no other Jewish education. Jewish holidays were not celebrated in their home. Deborah finds this sad and disturbing, evidenced through her concluding remarks.)

VCLARactn

ETHgen

It's usually the wife that sets the tone of the family - I guess that was not a religious tone that she (her step-son's mother) was setting. (The boy seems to reject that which he knows little about, i.e. Judaism. He seems to lack the background and

ETHrole

ETHrelg

ETHeduc

information he needs to embrace Judaism. He hasn't
seen anyone enjoy Judaism. Deborah feels an
obligation to help him learn and begin to appreciate ETHfam
this part of his family background.

APPENDIX E

CODED VERBATIM TRANSCRIPT - HELEN

When I was a little child and couldn't see over peoples' heads and I'd go to parades and could only see the tops of peoples' heads, I had decided at age five to be a giraffe (laughs). I was extremely disappointed when my brother told me that I could not be a giraffe, I was really disappointed and I didn't know what to do, so I thought, "Ok, I guess I'll be a nurse." That's pretty much how I decided to be a nurse, and as I got older a lot of my friends wanted to be nurses, and they always talked about nursing at school, so I thought that was a pretty good thing to do. When I got into high school I started to think very seriously about being a nurse.

WCDoptn

My parents were not at all eager for me to be a nurse. They just really did not think that that's what a nice Jewish girl should do because their image of nursing was bedpans. Literally. My father said, "You'd rather grow up and wipe people's *tukhises* (buttocks) than go out and get a job. Jewish girls don't wipe people's *tukhises*." But I think the real thing was that both of them wanted me to get married and stay home and have kids and have a wonderful

WCDbarr

ETHrole

ETHrole

My mother kind of felt like I really only needed to go to college for two years so I'd have enough education to keep up with my husband. That was her idea. She was very disappointed that I wasn't going to be a secretary, because that's what she was.

VALmarr

VALfam

VALrole

VALeduc

Apparently she was a very successful secretary, which I had absolutely no interest in doing. (Did

FAMpatt

your mother work after she had children?) No, but she did continue to work after she got married, but she kept it a secret from everyone but my father, her sister, and I think some of the close relatives. I think she went to work because she was bored (and work was an outlet for her) and it was war time.

VALsucc

My mother really wanted to run a nursery or day care and she did study under Dr. Spock (most famous for his child rearing advice to parents). But the war was breaking out, my father was drafted and she was pregnant with my brother, so she didn't go through with running a day care. It was disappointing because she really loved children and I think she probably really would have run a day care if she hadn't gotten pregnant. Once she got pregnant she stayed home and didn't go back to work after that.

VALindp

(Tell me about your decision not to become a nurse.) My parents didn't say that nursing wasn't an option, they really were not pleased and they kept trying to talk me into alternatives. They kept saying, "Find an alternative." Almost trying to paint a picture for me that once I get into school and see what this (nursing) is, I won't like it. So I shouldn't go through four years of college and not be able to do anything or I shouldn't, like, spend all the energy to get into college and drop out after two years and still have nothing. So, actually, to get them off my back, because they were driving me crazy, I said I would go to the careers catalogue and try to find some alternative (to nursing). In my mind I was thinking, "I'm not going to find any alternative

VCLARalt

WCDbarr

because I want to be a nurse." So they really
couldn't complain once I said I'd do that. I went to
the library and leafed through the books, I was a
junior in high school.

WCDoptn
VCLARfree

(Was it always expected that you'd go on to
higher education?) Oh yes, in my mind, yes, yes. My
mother wanted me to be a secretary or a hair dresser.
The reason she wanted me to be a hair dresser was
because every hair dresser she knew, no matter how bad
they were, did well. They had customers, made a lot
of money, shop was always busy, no matter how bad they
were they all seemed to be successful. In her mind if
I wasn't going to be a secretary, then I should be a
hair dresser. I thought, "I can't stand being a hair
dresser." So, I went down and leafed through the
books (career catalogues) and that's how I found
occupational therapy, believe it or not.

VALeduc
VALrole
VALmony
VALsucc
VCLARalt

What really excited me about occupational
therapy was that I would still be in a helping
profession, which is really what I wanted. I really
did want to be working with people who were either ill
or disabled, or in need of some kind of help. But at
that time occupational therapy was still very crafts
oriented and I loved doing arts and crafts. Every
year when I would go to camp I would select all the
arts and crafts and do them, and I would very rarely
do much athletics. I would do the minimum of what you
had to do (in athletics) but other than that I would
usually pick crafts. So I thought, "This is fabulous,
I can be helping people and doing crafts all day, my
favorite thing." So I took this book out of the

VCLARfree
WCDmotv

library, you know the series, "My job as a.." They had one on "My role as an occupational therapist" and I took it out of the library, and I never read it, I never opened the book. My father read it from cover to cover. He got done reading the book and he said, "I can't believe it. I meant for you to pick an alternative that's easier than nursing, not something that's harder than nursing." I said, "Why is this harder?" He said, "Because you have to know everything. You have to be a jack-of-all-trades. You must know how to do everything in order to do this kind of job." (Can you give me some examples?) Well, it talked about all the different crafts. So you had to know woodwork, leatherwork, how to put tools together, all the healthcare stuff, pottery, all people jobs and what kind of work they did. So I said, "Well Dad, I won't be wiping people's *tukhises* though if I do this job." (laughs). He said, "Well, maybe that would have been better." But I told him that he couldn't complain because he told me to come up with an alternative, and I did, and he agreed. They really had to stop (their complaining about her career choice) because I did essentially what they asked me to do (find an alternative to nursing), even though I came up with an alternative career that they had never even heard of (occupational therapy).

VCLARcnsq
VCLARalt

Sort of for myself, as well as for my mother, she was so upset that I had selected this thing now that nobody knew anything about (occupational therapy), that she was reading the newspaper about a new facility (hospital) that had opened up about 20

miles from where we lived in Pennsylvania and they had occupational therapy and just as a humanistic story they had photographed a women working with some of their patients and read in the caption underneath the photo something about an occupational therapist working with clients. My mother said, "Oh, here's an occupational therapist here in the paper." So, we made this decision that I should go out and see what it is (do a site visit and meet this professional occupational therapist) so that I could see what it is I'd be doing. So I went to see that facility and I went to see one other facility and I worked really hard to get to be a counselor at an Easter Seal camp that summer. I was really still a little too young to do that, but I really liked it. By that time I had already applied to school and was accepted into an occupational therapy program. My freshman year I went to Richmond Professional School in Virginia then I transferred to Boston University my sophomore year. I graduated from Boston University.

WCDoptn

WCDskill

VALeduc

WCDeduc

The transfer to Boston University was more religiously oriented I can say than professionally oriented. When I went to Richmond I liked the school, but I was the only Jewish person in my dormitory. The dorm I was in had been set aside specially for occupational therapy students because the occupational therapy students complained that it wasn't quiet enough in most of the dorms. It was predominantly an art school at the time. We were one of the few professional programs before the school merged with the Medical College of Virginia, now it's called

ETHrelg

Virginia Commonwealth University. They made a small dorm of about 24 just for the occupational therapy students and since most of the older occupational therapy students had made their friends with the non-occupational therapy students, most of us coming into that dorm were freshmen. It was kind of nice, and I really liked it, we went to classes en masse.

But I was the only Jewish person there and I didn't have anyone to go out with on dates because my parents had made it very emphatic that I was only to date Jewish men. They had actually allowed me to go to my senior prom in high school with a non-Jewish man, otherwise I couldn't have gone at all. It was actually wrenching, both for them and me, because it had been the rule that I shouldn't date anyone who wasn't Jewish, that I didn't enjoy the evening and they could barely enjoy the evening. Here I was, in Virginia, in another situation where I didn't have anyone to go out with. I was still going to *shul* (synagogue) every Saturday morning (for Sabbath services). I ended up going to an orthodox *shul* because that was most similar to the conservative *shul* that I had grown up in. I became very friendly with the Rabbi and his wife. Every week they tried to talk me into transferring to Stern. But I wasn't interested because Stern didn't offer occupational therapy as a program of study. So they tried to talk me into transferring to New York (just to be in an area with a concentration of Jews). But I didn't want to go to New York. They really kept on me and on me and on me, which I kind of half listened to.

VALcomm

ETHcomm

ETHrelg

VALeduc

WCDeduc

In the summer I went to a hospital in Lebanon, Pennsylvania to do a field work/clinical. The therapist that I worked under there had graduated from Tufts University and when she compared the program I was in the programs in Boston she encouraged me to transfer to B.U. because they'd give me a better program. Well that made sense to me, to transfer for a better program in occupational therapy than to transfer just to meet a husband. So at that point I did transfer.

ETHcomm

WCDskill

WCDoptn

(What were some of your goals at that point? Were you looking for a husband at that point?) Not at that time. My goal to find a husband really didn't come out into the forefront until I had been working about two or three years. I really was goal oriented to get that degree, get out there and be working, be independent, financially independent. (Where do you think those goals came from?) My parents were very interested in my getting married and meeting a nice Jewish guy. I think they had major problems adjusting to the small town we lived in, even though we lived there for many, many years, I mean we moved there when I was two, we moved from New York city. We grew up in a little dinky town, because of my father's job. It had a decent Jewish community, two synagogues, one reformed and the other conservative/orthodox, and a Jewish Community Center. They did lots of things typical of Jewish families in the 1950s, lots of house parties, fund raising parties at the JCC, big bar mitzvah, and lots of glitzy stuff. I think they just wanted me to follow in that same pattern, of which I

WCDeduc

VALmarr

VALeduc

VALcarr

VALindp

VALexpc

ETHcomm

wasn't really interested. I felt very uncomfortable with my Judaism. STRfam

They sent me to Camp Ramah, of which I had, for the most part, good Jewish experience, but I didn't have good social experience. When I look back, I learned a lot, but it was a lot of painful learning and a lot of bad experiences that taught me what I learned. I really felt the only way to get out of that predominantly Catholic and anti-Semitic community was to either get married or go away to college. I selected college because there wasn't anybody I wanted to get married to. FAMpatt
-ETHrelg
ETHrelg
VALsoc

I had been in B'nai B'rith Girls (BBG - a social organization for Jewish teenage girls). I just sort of dropped out. Every time I went to one of their conferences I would always come home with a bad cold, I'd miss school afterwards and it would cause problems with my school work, and I'd go to the conferences, and because I didn't have a lot of girlfriends, either from my town or from the conferences, I would always feel like I was hanging out there by myself. And everyone was always on the make all the time, either trying to meet a guy or a girl. If you met someone it was great and if you didn't then it was awful. I had met a couple of guys when I first started to go, but they were older and graduated, and I never met anyone else. I never felt competitive on the social area. I think I would have been better off if I had been in USY (United Synagogue Youth - a coeducational Jewish youth organization) because it was more structured and activity and religiously oriented, but they didn't VALmarr
VALeduc
ETHsoc

have a USY chapter in my town. By the time I got to my Junior year of high school I just dropped out of BBG because I just found it too painful to go to the functions. Of course my parents would get frustrated because I gave up the primary opportunities for meeting Jewish kids my age. And I didn't like any of the Jewish kids anyway. For me, the only way out of there was going away to college.

(Tell me about your transfer to B.U.) That was when I met with Jewish anti-Semitism. I went to B.U. Hillel (Jewish social organization for college students), and I met all weirdos, and I met the weirdest of the weirdos. Gradually, I stopped going because I wasn't meeting people I liked. In the beginning I used to go to *shul* by myself on Saturday mornings because nobody else went. I was really surprised, I had just assumed that here there was thousands of Jewish people (and I went to synagogue alone). Even in my occupational therapy class, about twenty students, six were Jewish. That's a lot (of Jewish students). I was surprised that no one was going (to services), but I was also taunted a lot because I acted like a hick, I grew up in a small town. I wasn't worldly, everyone made fun of my clothes, of the way I did things, and the way I talked, and my logic. I felt like this was worse. I was led to believe, as my mother told me, that once I was in a large Jewish community, "Things would be different." (laughs). In my mind this meant things would be bliss, things would be wonderful. Everyone

VCLARoptn

ETHsoc

ETHrelg

ETHcomm

would have opened arms and be lovey-dovey but this was not the case at all.

ETHexpc

VCLARcnsq

So, I felt, in a way, even more isolated than I felt in Virginia. At least in Virginia I knew how to fit into a non-Jewish environment, cause that's what I had grown up in. This (B.U.) made me feel like a fish out of water. I felt 12 years old in an environment where I was supposed to be 20 years old and I first had to go through all of adolescence and the dating and social world, certainly not in the academic world -- I was all right with that.

VALcomm

My junior year I got into the honor dorm at B.U. It was a very small dorm and they hand picked who would be in there. They tried to select people that would be compatible with each other and would be caring toward each other, and would be tolerant of each other's views. I liked it a lot better and I stayed there my junior and senior years. For me it was a coping mechanism. It was a dorm you had to apply for. A friend of mine, another Jewish woman, heard about this dorm but wasn't interested in it. She mentioned it to me, I applied, was interviewed, and luckily, I was accepted. There were two honor dorms, and I was accepted to one of them. That was nice.

VALeduc

(After B.U. what was your first career move..)

Well, on the social end of things, this was pretty important, I met a man my junior year who I really fell in love with. He was not only not Jewish, but he was not American either. With much emotional turmoil, I finally decided I couldn't continue to see him. Our

VALsoc

relationship lasted about six months, but it was very intense. I think it was the intensity it was, because I was ambivalent about the religious aspect, and he, being European, was more advanced romantically than the American men were that I had gone out with, he was miles ahead. Those six months were really intense. Then the Kent State incident had come along and we all had to take our final exams home to complete, because I think I would have flunked out of school that semester because I was so preoccupied with this relationship. B.U. had a riot/demonstration in response to the Kent State incident, and they decided to close B.U. for the rest of the semester, cancelled graduation, and we all went home about three weeks early. Because we ended up having take home exams and didn't have to memorize all this material, I spent a lot of time working on the exams, passed them, and luckily didn't flunk out of school. (laughs)

ETHrelg

I went to my first affiliation in psychiatry in Philadelphia. I told this fellow (boyfriend) not to write to me until after a certain date because all the letters would get lost (as a result of her relocating). He just thought I was trying to terminate the relationship. So he wrote earlier, and sure enough the letters did get lost, but he wrote in the letters that he would come visit me on Father's Day. But I went home to spend the day with my family. Lo and behold, he did come to visit me, and I wasn't there. He was irate, just irate. But I really hadn't received the letters. When I finally did receive the letters I called him to apologize, but then I also

WCDskll

VALfam

said at the same time that I think we should stop seeing each other, so it was not a good way to end the relationship. But that did happen. I didn't go out much after that, I spent the next year concentrating on my affiliations (required clinical rotations) and feeling more socially inept than ever before.

PROTYcarr

Well, I finally got a job, went back to Boston, stayed with my best friend from college. My job turned out to be at the Jewish Rehabilitation Center for the Aged, which I felt very comfortable with because it was Jewish and I knew all the social mores. I kind of felt like I was making my contribution to Judaism because I was working at a Jewish place like that. The only time I somewhat observed Judaism, religiously, was when I was visiting with relatives or the Rabbi's family who were orthodox.

VALsoc
WCDoptn
ETHcomm
ETHvoln
ETHrelg

So I worked there and met some really nice people, Jewish women. But I really wasn't happy so I decided to go to therapy and I was very careful to make sure I had a Jewish therapist. That was really important to me, because I wanted to see someone who could understand me, and I thought that it had to be somebody Jewish to be understanding. That was interesting because he was a male therapist and he was really reformed. His interest in Judaism was pretty nil (laughs). But that was a really important connection, I was looking for competence and Judaism. That helped a lot (therapy) to work out a lot of my issues around the religion and a lot of my issues around combining social with the religion and work with the religion and that I could feel competent

RFLXcnfs
ETHgen

without having to work in a Jewish facility in order
to feel like I was contributing to the world and
separating out the things that they did at that
facility that were not related to Judaism, in some
respects it was poorly run, and therapy helped me sort
out what was religion and what wasn't, and what was an
issue between me and my parents that was and wasn't
religiously based but more developmentally based.

ETHrelg
VALsoc

WCDneed

(What were some of the values that your Jewish
background gave you?) I think in my mind I wanted to
find out what a good Jew was without necessarily
following the rituals. Because following rituals does
not necessarily make you a good Jew. I think I did
find that, to a certain extent. Almost like I wanted
to know what was the meaning, the psychological,
personal and emotional meaning behind doing the
rituals rather than doing the rituals rotely. I felt
like so many people just did the rituals rotely, they
rotely lit the candles Friday night, they rotely made
kiddush Friday night, they rotely went to synagogue,
they rotely kept kosher. I think in that respect it
put me on a spiritual growth path to really find out
what's really important in life, whether Jewish or not
Jewish. But the Jewish values would always come
through, more so because that's what made sense in my
mind. (What were some of those values?) I can only
think of some experiences. One thing that came across
to me, it seemed to me that even Jewish guys that I
didn't like, particularly to date, when I lived in
groups with both Jewish and non-Jewish people, men and
women, the Jewish people were more courteous to the

ETHgen
FAMPatt

ETHrelg

ETHneed

VALgen

ETHgen

other group members. They took group decisions more seriously and followed them more carefully, such as with handling group money, or if they made a commitment that that was the night to cook they kept the commitment. Keeping commitment, honesty and considerateness. I think my whole family is a bunch of workaholics and that certainly came through and I worked very hard. I do remember when I went to Camp Ramah for many years was "do it with your heart, do it with feeling, whatever you're going to do." If you're going to play, play with feeling. If you're going to work, work with feeling. If you're going to pray, pray with feeling. Just don't do it half-assed. I think that (message/value) followed me through (through-out life). It was almost like people will be able to relate to you and accept you if you do what you do with some passion towards it.

ETHgen
ETHmony
ETHgen
FAMPatt
ETHcarr
ETHgen

(When did your husband come into the picture?)
Well, I actually met him in a therapy group (laughs), I'm always embarrassed to tell people that (laughs). I actually met him twice in the same week. We were both in this Gestalt therapy group. What happened was that my roommate and I were both feeling inept and unhappy with our lives. We agreed to try each other's therapies, she was in a primal scream group and I was interested in Gestalt. I tried the primal scream group and decided no, no this just wasn't for me, I'll continue with my nice Jewish therapist. She tried my therapist, and agreed that he was preferable to the primal scream group, too. He (the therapist) offered my roommate a spot in a therapy group he was running,

RFLXcnfs
VCLARalt

but she decided not to go in it. She was the same friend who decided not to go into the honor dorm, but told me about it (laughs). I decided to go and my husband was in the same group and he drove me home because the group went very late. As opposed to some groups which end at a set time, this therapist just let it go on and on until people were ready to quit. I didn't have a car and we were in Boston. At one point in the meeting I said I would have to leave because I needed to catch the last train or I wouldn't be able to get home. At which point, my husband said, well he wasn't my husband yet, but he said, "Well where do you live?" It turned out that he was living like five blocks from where I was and he said he'd drive me home. I said, "Fine." (laughs) So he drove me home and he proceeded to ask me out of which I refused the date thinking, "Oh great, I'm crazy, he's crazy, I need to go out with someone who's crazy??!!" (laughs) I said, "No thank you."

I had another friend who studied to be a program director at a Jewish community center. She was living in Boston and invited me to attend a party. This guy from my therapy group showed up at the party with two other women. My friend, she was real vivacious, dancing the whole night, and I was sitting there getting more angry and agitated thinking this is like a repeat of college. Who should walk in but this same guy from my group. What really amazed me was when the evening was over and here was my friend who exchanged phone numbers with all of these prospective doctors, and no one drove her home because she told them she

VCLARfree

VALsoc

was there with a girlfriend. My (future) husband was the only one that said, "I'll drive your girlfriend home" and I thought that was so nice. Otherwise the two of us would have taken a cab or the subway. I couldn't believe that the other men didn't offer. He took home the two women he came with along with my girlfriend and me. We sat and talked before he left me off, and that time when he asked me out I did accept (laughs). When we went back to the group (therapy) the following week we explained that we met at a party, dated, and asked if it was alright with the group to see each other. The group said fine, gave us their sanction, and we started going out. We dated about two and a half years before we were married.

VALgen

VALsoc

(Tell me about your marriage, where the children fit in and how you got to where you are today.) We had a rocky courtship, broke up once, got back together and did get married. My husband was having job problems then, which he still has. At that point, right after we got married, he decided to stop working in the prisons. He had gotten a teaching certificate and was working in the prisons as a teacher. It wasn't working out, I think because he had very middle-class altruistic values of really teaching these people new skills to be able to go out and be *menches* (respected citizens) on the street rather than criminals and he certainly didn't have any of my occupational therapy background to know how to interface with that at all, and I could see he was really barking up the wrong alley because he just

VALmarr

SECgen

wasn't approaching it right. He was approaching it like a teacher because that was his background, rather than from a systems approach or even a social work approach, plus the people he worked with were all Archie Bunker types who really couldn't care. They were there for the ping-pong games, breaks, and to make sure the prisoners stayed in line. When that didn't work out he decided to become an accountant. Right after we were married he went to accounting school. I was still working at the Jewish hospital but they had had a big consolidation because of reimbursement problems so my job got eliminated. So right after we got married I was out of a job so both of us were not working which was not too swift.

WCDskll

It took me nine months to find another job because at that point Boston was glutted with occupational therapists and so they took a lot of occupational therapists who I actually knew because they had a specific experience in whatever job I was looking at, and because they were less expensive because they had fewer years of experience. So I found that really really hard, really difficult. But we got through it and I proceeded to work all the way through at various jobs.

WCDbarr

WCDoptn

WCDbarr

WCDmony

I had the baby when we were married about five and a half years, that's when I had the first child. All of my jobs up until then, basically I was really satisfied with just being an occupational therapist and I would work with a particular population or a particular area for about two to five years depending on the job. Once the job got too boring or too

WCDskll

VALfam

when I did go back it was easy to resume my work. I	MRLcope
went back part time. I was working part time before	
that, in fact that was one of the reasons I went to	
work for the Seventh Day Adventists because I was	VALdec
working on my master's and I knew if I didn't start	
working part time I was never going to finish it. Up	COPadjt
until then I was working full time. I finished my	
masters, got pregnant, had the baby, and I stayed	
there three years after I had the baby, part time the	VALeduc
whole time. It really was the best, three days a	COPflex
week, about 24 hours. Although a lot of times I ended	
up staying late so it was more like 27 hours. There	MRLpos
was a daycare down the street from where I lived, and	
after checking out many of them, we took her there.	
Then I ended up having to get back-up people because	
she got sick so often with colds. My mother-in-law	
oftentimes babysat when the baby was sick. Finally,	COPchld
we put an ad in the paper and got four or five people	
to be "on-call" to babysit when she was sick (and	
couldn't be in daycare). She was born in 1982, and	
she just turned ten. That was how we worked it out.	
I would go to work later in the morning and get home	
later at night. My husband was working for the Rate	
Setting Commission, very state oriented, 8-4:30. So	
he would do the evening shift (with the baby). He	
came home on the subway, would pick her up around 5:15	
and I would drop her off in the morning. (Your	MRLflex
husband was helpful with the baby?) He was very	
helpful with the baby, he loves the kids and to this	
day he's really helpful with the kids. But not with	COPhusb
the housework. (How do you deal with the housework?)	

That was hard, it's still really hard. I tell him, "Do this, do this, do this... I can't do it and be working all the time." It does not occur to him that he is just as capable to put in the laundry as I am. This was our major fights. He still doesn't do the laundry. He will do the grocery shopping, that part he could figure out probably because he likes to eat. (laughs) So he would help out a lot with the shopping, not too often with the cooking although he likes to say that he helps out more than I think he does. While I was at work, of course, he would get something together for himself and the baby, but it wouldn't be a real meal, just simple things, or even take-out from the local restaurant. He would change diapers, give her an occasional bath and loved reading to her. If ever I said I couldn't be home he would be home, he was always there to do that, he would make a change in his schedule or something like that, that part was good. That helped me cope.

COPhome

(What other ways did you cope with being a wife, mother, and career woman?) Well, I think working three days, that helped a lot cause I would work really hard the other four days cooking to be sure that we had food leftover for the days I would work, get the laundry done. I also got a babysitter after school on the days I wasn't working to make sure I could still get to exercise class. At that time I was exercising two to four days a week which was really nice. Then on Saturday and Sunday I would get up really early so my husband would watch the baby and I would go exercise.

COPadjt

COPflex

COPhome

COPchld

When I had the second baby we were living here in Springfield. We were only here three months before I had her, so we didn't know the community at all. I hated it, hated it. I hated moving, I hated Springfield, I still hate Springfield. We've been here seven years. I really didn't want to move but my husband was still having job problems. Like he would get a job and it would be ok for a year or two, then he would lose the job, and it would take him another year to find a job, then he would lose it again. We really didn't know what was going on, and we thought it was the competition. Part of it, I think, was that he was taking jobs that were too easy for him. He'd be fine the first six months then he'd get disenchanted, paralyzed for the next year, then it would take another year to find another job. We'd go through the same cycle again: Happy for six months, disenchanted, paralyzed and angry, then unemployed and looking for another job. He had decided when we were in Boston that he wanted to work in hospital reimbursement. We thought he couldn't find a job in Boston because of the competition. He ended up getting a job in a Springfield hospital. I found out that I was pregnant with my second one and that he got the job out here on the same day (laughs). I was literally, didn't know whether to be happy or upset. I loved Boston, my support system was there, my work was there, all my professional contacts were there. Occupational therapy was very progressive in Boston. I really loved Boston and the thought of moving, well, I had lived there for seventeen years, it felt like my

VALself

VALcomm

home. I couldn't imagine duplicating that someplace else. But I went, obviously, because he got this job out here. I didn't have a job lined up out here because I was six months pregnant when we arrived.

VALcomm

WCDneed

WCDmotv

I figured, knowing that I'd really only be able to work about two months before my due date, I decided not to work until after she arrived. So I didn't. I did not find that fun. I thought I would find that fun, just being home for a couple months, but I really didn't like it. Nobody here (the other women in the community that she met) was a professional person.

WCDbarr

Everyone was just into their kids. I felt I had nothing to talk to with anybody, although I had my eldest daughter but not my second yet, and most of the people on this street are not Jewish aside from one Jewish woman with a child the same age as my eldest, but I didn't have anything else in common. Car

VALcarr

VALfam

pooling? I had never car pooled before, I mean, that was a foreign commodity, I didn't even know how to do it, let alone, you know, make sure..(laughs). Then

ETHgen

people were kind of nice, "Oh you're pregnant, you don't have to drive." Then on top of it I felt guilty cause I wasn't even carrying my weight here, I was standing at the door and shipping my kid off, three fourths of the time we were late on top of it

COPchld

(laughs). One woman I remember talking to said to me, "Why do you want to go back to work, aren't your kids enough?" I was just totally blown away. I felt that my kids are one part of my life but my work is my other part of my life and I'm not just throwing

anything out just because I'm having a second child.
This just totally blew me away.

VALchld

I didn't really meet anybody because after I had
the baby both kids were sick the entire year with one
cold after another. I never made it out of the house,
I barely made it out of the house to take the older
one back and forth to nursery school when she wasn't
sick. (Was your husband working during this year?)

PROTYcarr

VALcomm

COPchld

Yes, I can honestly say that that was the only year
during our entire fifteen years of marriage that I can
remember him coming home relaxed, happy, comfortable,
he really liked the job and in the beginning it was
fine. He was really happy and he was enthralled with
Springfield, he loved it, he loved the shul and that
it was small and that people wanted to talk to him and
that he was asked to be on committees. In Boston they
didn't care if you were there or not and they had a
large enough core group that even when you offered to
do something they often said no thanks. He was
fitting right in (to Springfield). When I finally was
together enough after having the baby to go to shul it
was like everybody knew him and I was the stranger.

ETHrelg

VALcomm

(You said you still don't like being in
Springfield. Tell me what you mean by that.) I feel
like my profession is really in the 50's still because
of the area and the way they view occupational
therapy. If you want to work in pediatrics or in
straight disabilities working with extremely disabled
people then I guess occupational therapy is quite in
the forefront. But I really want to work in
psychiatry and there really aren't many opportunities

ETHrelg

WCDbarr

for that at all. So I found that to be really difficult. We (professionals in occupational therapy) have tried to have our special interest group meetings and our Western District group meetings, a group of which I was instrumental in getting the meetings started again, but like six people show up, which is not very much. We have a small nucleus of people that come and lately I have been too wiped out to go because I have been working too much. I miss that, I miss that real educational component, of which I'd either have to drive two hours to Boston to get it or an hour and a half to New Haven to get it, but with two kids and the amount that I've been working, I just couldn't do it.

WCDoptn

WCDeduc

POLEngyExhs

VALeduc

And the people that I've met here socially, I still feel like they're in the 50's mentality, very conservative, very gossipy about everybody else. They work because they might need the money, but they're not professionally or career oriented. So I've found that to be really difficult, so when I have personal things that I want to discuss, I feel like I don't have anybody to talk to really cause partly I'm afraid because I don't know how it's going to get transmitted throughout the community and partly because people just don't seem to think the way I think, still very conservative way of thinking. I find that real real hard (to cope with).

MRLneg

VALsoc

VALcarr

(Talk to me about the many commitments you have in your life.) I cannot say that my life has been fabulous the last couple of years because my husband's been unemployed. I have been really struggling with

VALcomm

finances versus what I want to do professionally	
versus doing what I feel like I have to do	
professionally to make enough money for us to live.	
And these don't often coincide, I mean if I want to	VALmony
make really big bucks then I should probably be a	VALcarr
director which I don't feel comfortable being and or	VAlexpc
do a lot of professional presentations and	
consultations, you can get a fairly good salary being	VALprob
a consultant but I'm not sure I really like being a	
consultant as much as I like doing treatment. I	WCDoptn
really like doing treatment, but that doesn't pay as	
well and it's not as prestigious as being a	VALmony
consultant. For the past two years I've done only	
self employment, all different types, and combining as	WCDneed
many as working five different jobs at one time. This	
was really a lot and what I didn't like about it is	WCDsucc
that I didn't have the preparation time in between	
each job that I really needed because I was trying to	WCDoptn
take care of the kids, or being a wife. And yet I	
really felt like I couldn't cut back partly because of	VCLARcnsq
the money and partly because of my own worries about	
ever having the same opportunity or another similar	
opportunity again, especially living in this	MRLneg
community. If we were living in a larger community	VCLARfree
like New Haven, Boston or New York, I might feel like	VALmony
I could always get a job like that. I didn't feel	WCDoptn
that way here. I guess I must be committed to my	VALcomm
marriage because this has not been easy, with him	
being unemployed, this has been hell.	
(Talk to me about your full time work and your	WCDoptn
professional affiliations.) For the last year I've	

been teaching as an Assistant Professor at a small	VALmarr
private college in a brand new occupational therapy	
program that just opened up. We just graduated our	
first class so the program is going into its third	
year. It's a basic master's program. That was	WCDsucc
enormously time consuming. I mean I actually felt	
like an absentee parent even though I was working here	
in the house. Just preparing lectures, correcting	
papers, writing exams and trying to figure out	
assignments to assign, it took an enormous amount of	MRLneg
time. I started from the ground up, there was no	COPchld
existing curriculum. The creativity part is marvelous	
and I love that, but boy is it a lot of work. I tried	WCDskll
to take a speed reading course to try to read a little	
faster. (Did it work?) No, I couldn't keep up with	
it! (laughs) So, I started again, and that has me,	WCDneed
well, last year I worked on getting a lot of content	
down, so this year I'm working on developing the	WCDeduc
format (for the classes I teach).	

I hope it will be easier, my second year of	
teaching. So that really has been a lot of time.	
(Tell me what it was like starting this job as an	
assistant professor.) I always wanted to teach. I	
was working in the public school systems as a	
pediatric occupational therapist, which I never really	
felt like was my area of expertise. I worked at it	
extremely diligently and I really tried to learn a	
lot, and I think I did do that and I think I did get	
occupational therapy respected in the school I was	
working in and the job went from one and a half days	WCDskll
to four days, so obviously I did a good job. But I	

really wanted to be doing psychiatry in pediatrics in the upper and middle grades. I felt like I wasn't doing what I wanted to be doing. So when I heard that they opened up this occupational therapy school and were eventually going to need this psychosocial professor, I didn't know how I was going to wait until the position opened up so that I could apply for it, because the school opened up about a year before they advertised that position. This was clearly a goal, but I really didn't think I would get the job, but I knew I would try for it.

VALappr

WCDsucc

RFLXawre

WCDoptn

(Why didn't you think you'd get the job?) I didn't think I was good enough and I didn't know who else was going to apply. I do know there are other occupational therapists in the area who I think are very good and I figured one of them would do it and would beat me out (apply for the position and get it). I don't know who did apply, but apparently I interviewed better than the other people. So I was really thrilled when I got this job and it really did feel like a career move and it felt like the first career move I had made since I left Boston, the first career move in six years.

RFLXdimn

RFLXdimn

WCDbarr

RFLXawre

I really did like the teaching, I just didn't like the stress of the enormous amount of work plus doing these other jobs in order for us to try to make ends meet. That I found really hard. In the summer I was literally struggling with "I need to cut back and what do I cut back" and that's why this week was so hard because I gave my notice at one consulting job because it really wasn't where I wanted to be going

VALcarr

POLExhlStrs

career-wise only to receive notice from another	COPadjt
consulting job that they no longer had the funds to	
pay me. I nearly fainted because where I was being	
respected and treated well I was let go while the job	
where I was treated like shit I quit, all in the same	VALcarr
week. That really threw me into a major quandary this	VALmony
week. First of all it was hard enough for me to even	
try to give notice and cut back on my work because I	VALappr
love doing treatment. Then to feel that I really,	
well one of the things that I've been working on is to	
try to think career rather than job, because although	
I loved all my jobs in Boston, I wasn't really	POLLikeDslk
thinking career, I would just sort of go from job to	
job, what ever looked good and interesting at the	
time. I think that's why I stayed with the Seventh	VALcarr
Day Adventists so long because when I did go and look	
for other jobs I didn't find anything that I liked	
better, or that was going to pay me better or that was	WCDmotv
going to give me better hours. It was like I was at	
the best, why bother changing.	
Now because I dislike Springfield so much I was	
really looking to follow a career path so that things	VALmony
start to line up at this point so I don't feel like	
I'm deviating just to take a job, so that I don't	COPflex
transfer one set of problems for another set of	VALcomm
problems. When I was discussing it with my boss I	VALcarr
said, "You know, if I'm taking a job for respect than	
the one that I'm giving my notice to I should be	
keeping, and the one that I'm keeping, I'm keeping	
mainly because of the college since it was in	
psychiatry and I'm a psychiatric professor, etc."	VALappr

Common sense was telling me to do the opposite of what	RFLXawre
I was doing, but I had no way of knowing that I was	
going to be told, within days, that I would be	
terminated. I would never have done that (given my	
notice to the other organization). So I was really	
upset, and hopefully I'll be able to get the other job	
back. The other job I have (yet a third consulting	WCDbarr
position) is Driving While Intoxicated, which I love	
but I'm paid very poorly to do that. It almost	
doesn't even pay to go. I do the work at night, and I	
have to go back the next day to write up the notes,	
and it always means extra child coverage. I was	WCDneed
seriously thinking of discontinuing that job too,	VALmony
because the work at the college was so much. Plus the	
college told me I have to get a doctorate if I want to	
get tenured. This means I have to start working on a	COPchld
doctorate which means more money going out and less	COPadjt
money coming in, and with my husband unemployed, I	
feel like I'm in an awful predicament that I never	WCDeduc
bargained for. I'm in a tenure track position, and in	
four years I need to show progress working towards a	
doctorate to keep my job. That's a real pain. I'm	
the only professor on the occupational therapy faculty	MRLneg
that has children and one other professor is pregnant	
with her first child. We're all a bunch of	
workaholics.	

(Tell me about how being a workaholic affects	WCDeduc
your personal life.) It really is my life. That is	
my life. I feel the most comfortable when I can talk	
with other people who are professionally oriented. I	
feel like I have something in common, like I have a	RFLXdimn

bond, and they don't have to be in healthcare, they can be businesswomen, that's ok too. But I feel like I'm more on the same frequency with them, that when I talk about juggling my family and work they know what I'm talking about and if they tell me "this is what I do to handle such a thing" then they are giving me a bonafide tip that really does work as opposed to someone who's trying to be supportive and doesn't know what they're talking about, you know, cause they don't have to deal with it, or standing there giving you some pat answer saying "gee that must be hard" when they have no idea what you mean. So for me that's been real important. That affects me that way, and in some ways helps me feel more connected to men, on a casual basis, because I feel like on a business level I can understand what they're talking about because I'm a working woman as opposed to someone who stays home all the time. Even though I don't discuss that much with men or talk about my work that much with men, it's just a little bit of a connection that I feel.

PROTYcarr

VALcarr

MRLpos

MRLcop

I think the down side is that I spend too much time working and I've done almost nothing socially. Part of it is my excuse because I don't like it socially here so I don't make a big effort to do things socially. On the other hand I'd like to branch out and do more things socially because I would like more of a balance. I feel really out of balance and I find myself being short with the children because I find myself so tired. I am just wiped (wiped out, exhausted). I think this past year I literally

PROTYcarr

VALsoc

RFLXawre

haven't enjoyed my work because I've gone from "what	
do I have to do next" to "what do I have to do next,	POLWorkChld
what do I have to do next.." I mean it's like the	POLEngyExhs
minute I finish one thing I can't even say, "Whew,	
that's done, now I can go watch TV for fifteen	POLLlikeDslk
minutes." I can't because immediately I'm going on to	
the next thing that needs to be done. I've given up	
exercising which I like to do. I don't feel like I've	
done anything except work, around the clock.	

(You have the workaholism for two reasons: True	
financial need as the sole source of income in your	VALself
family and also because it satisfies this love you	PROTYcarr
have for what you do?) Yes, that's true, and the	MRLneg
third reason is to avoid the other things, the lack of	VALmony
social things or when I want to avoid family problems,	WCDneed
work gave me a way to look at things more positively.	
But I think it's gone overboard, I really have to cut	
back. So maybe losing this consulting job was a	VALsoc
blessing in disguise because it's forcing me to cut	VALfam
back and reevaluate, which is probably not a bad idea.	VCLARcnsq

(Do you consider yourself successful?)	COPadjt
Technically speaking, my technical skills as an	
occupational therapist, I would say yes. (What else	
does success mean to you?) On a personal level, I	
would say no (not successful). I was beginning to	
wonder if I'm basically an unhappy person, not that I	
like to go around being unhappy, but it isn't like I'm	
the only person in this world who has problems with my	WCDsucc
marriage, problems with unemployment, problems with my	
children, everybody does. I feel like it's been such	RFLXdimn
a long term thing. I feel so out of balance right now	

that I feel like I have not been successful in that	COPmarr
way that I feel like I haven't been able to come to	COPcarr
peace with Springfield and not been able to change it.	COPchld
I feel unsuccessful in that. Either we should move or	RFLXawre
I should stop expecting certain things that I just	
cannot do here and accept what can be done and either	
find the best that I can that would meet my needs then	VALcomm
forget about it. I think I would be more successful.	
I think that success for me would be that I would feel	VAlexpc
more contented than I've been feeling, though I don't	
know how I can feel contented when I feel so drained	WCDneed
all the time. In that respect I would really like to	VALsucc
have more close women friends than I feel that I have	
in this area.	

Maybe if my husband was working I'd have more	POLEngyExhs
time, and I might feel more comfortable getting baby	
sitters in the evenings so I could do things socially,	COPfrnd
this way I feel I can't afford it. Certainly his not	
working has given me a lot of the time to do the work	COPhusb
I've been doing, especially the Driving While	COPchld
Intoxicated at night and that kind of stuff, because	VALsoc
he's home. I can attend professional meetings at	VALmony
night, again, because he's home. That part, I	
suppose, has been good. But I just feel really out of	WCDoptn
balance, it's too much, I think I would be happier if	
I was at the college and doing one very contained	
treatment job and doing some stuff for my doctorate	
rather than working four and five jobs all the time	RFLXawre
and running from one to the other and feeling like I'm	
not doing any of them adequately because there's just	
no time. When I feel like I'm not being competent	

professionally because I'm not giving it the quality of time that I should, that bothers me. Even though other people aren't seeing that, I'm sure they're just seeing a good job, I haven't had any complaints, thank G-d, to me it's like this is not acceptable, and I get nervous and if any slight little thing goes wrong I think, "Oh my God, what did I do?!" and I probably didn't do anything and it's my own concerns in my own mind because I just feel so tired and exhausted.

POLEngyExhs

WCDsucc

I talked with another instructor and she expressed the same thing. Her kid was going into college, and her husband is also unemployed and she was working day and night, and she too was saying she was just exhausted and she was feeling paranoid that any little thing that went the slightest bit wrong it's blown up in your mind that it's a major crisis.

POLGoodPerf

POLEngyExhs

COPfrnd

(Do you ever have trouble saying "no"?) Yes, I have trouble saying "no", I do. It was really terrible when I was looking for the job at the college. It was like hysteria because there I was working in the public school and they were running into major financial problems and they said they'd love to have me back, but I'd have to take a nine thousand dollar pay cut and I almost passed out because I knew we couldn't afford a nine thousand dollar pay cut. Let alone I take this job at the college and it's an eight thousand dollar pay cut. I really went pounding the pavement looking for jobs and it was just a question of how much of a pay cut did I want to take. There was no job that I was going to be able to match what I was making. And the jobs I liked

WCDbarr

VALappr

VALmony

the least paid better, but would give me less satisfaction or more hassle with driving. I wasn't willing to tolerate that. I decided to take less money. (Then success to you doesn't necessarily mean financial reward?) For me, financially, what I really want to do is be able to pay our bills, save enough money for the kids to go to college and enough to have a vacation. That really is for me, and I suppose save for retirement. I think that's one of the things I dislike about living in this community. I mean I am not into having a summer home or a boat or hot tubs or inordinate amounts of fancy clothing or jewelry or anything like that. I certainly like to have nice clothes and jewelry but I don't live for that. I don't really feel that we live an extravagant lifestyle, we don't even ski which is very expensive, and I don't care that we don't ski! (laughs) Some people are really into that and if they don't have a summer home they have a ski home and I'm just not into that at all. But when I feel like we can't even make our ends meet for our kids to go to Hebrew day school, which I think is real important, then that bothers me.

(What advice might you give to help another woman cope with being a wife, mother, and career woman?) I would advise that they marry somebody with better self-esteem than my husband seems to have, or at least be able to deal with their own anxiety in a calmer manner than I seem to be able to do. I just went to a personal growth workshop for a week and it was excellent. One of the things for me that was really striking was that they have you do a lot of

VCLARalt

VALmony

WCDmotv

VCLARcnsq

VCLARfree

VALmony

VALcomm

VALmtrl

VALmony

ETHeduc

VALself

RFLXdimn

exercises where you cannot say anything for several	WCDneed
minutes while you listen to the other person. That	
never goes on in this house (laughs). I must say that	
I'm probably the guilty person for interrupting all	
the time, but to just really be able to listen to the	
other person and shut-up so that they can talk. I	
think that communication is real critical. And	
balancing the priorities; what is the priority and	
what is it that you want to be getting, and go for	COPhusb
that. Like my goal, which I haven't done yet, is to	
keep Saturday afternoons opened for the kids. Somehow	COPproty
I always seem to have these big ideas that I'm going	
to get all this work done late at night during the	
week and when it comes to actually doing it, when I	VALchld
sit down at 9:30 at night after finally getting the	
kids to bed and getting things ready for the next day	VALcarr
or throwing in another load of laundry, I finally find	
myself too tired and not getting done as much as I	
needed to get done, or as I thought I'd get done, or	
as I wanted to get done, and having to work Saturday	VALhome
and Sunday afternoon on stuff for work, when I'd	POLEngyExhs
really like to keep all day Saturday just for play. I	VAlexpc
like going to <i>shul</i> with the kids in the morning, like	
doing something with them in the afternoon, and I'd	
like my husband and I to go out in the evening. Well,	POLWorkChld
we can't go out in the evening because we don't have	
the money and we can't get a sitter, so even if we	ETHrelg
stayed home (it would be ok) but I'm working all the	VALchld
time. That's my goal, maybe I'll get it this year.	VALmarr
Sometimes I hope that just thinking certain things are	VALmony
	COPchld

important are enough. I know it's not because you have to follow it up with the action.

(This is Values Clarification: Importance/prize & cherish, taking action. What messages or values do you perceive coming from the society in which we live?) Eech, I think it stinks. Stinks. The provisions for good childcare stink. I think they are very limited, really really limited. I think the most important things that should be valued are not valued. Now that I'm a teacher, I mean, that is really awesome man (awesome responsibility in educating our youth, she is referring to). Not just being a college teacher, but when I worked in the public schools and I see what those teachers have to do everyday, it is awesome and teachers are considered peons. People walk around and say "what is she" and then say "she's nothing, just a teacher." They are raising our children, not only educationally, but they are role modelling for them, how you should handle conflict, how you should handle affection, how you should handle negotiation. They are role modelling that all the time. I don't even think most teachers, myself included, realize all that we're doing while we're doing it because all we're worried about is getting content and grades out. I think the position is so awesome, that most of the people who fill it are not awesome, myself included. And I think our society values the wrong things. We value a lot of materialistic stuff and I feel a lot of pressure in the community because we're not in that (materialistic) scene, especially with an unemployed

VCLARactn

SECgen

SECchld

SECeduc

RFLXdimn

SECmtrl

VALself

husband I feel really self-conscious about it, and if I feel self-conscious about this as an adult that I can only imagine what kids feel like if they don't have six video games or a summer house to go to and that we don't go away every vacation, and hang out here and try not to watch too much tv. I think that is a sickness in our society. The materialism, the tv, the political situation saying whatever they'll say to get votes but not promoting the shifts that we need in the workforce to get this country working again. Why are we importing the goods we're importing when we have the expertise here to make good quality cars and clothes (she gives several additional examples). The amount of drug and alcohol use is pathetic. And the amount of sexual abuse, physical abuse and verbal abuse that families are giving to each other is just horrifying. There's no services (social services), and where there are services people don't use them because they are ashamed to use them. And there are no friends, you don't see people going for two hour walks on a Sunday afternoon and just talking with a friend and getting, essentially, the same service unpaid that they would get if they went to a therapist. So, really only the people who were severely ill and severely dysfunctional would be going to those professionals rather than everybody or nobody because they don't want the stigma or they can't afford it. You don't see people waiting at the bus stop and having those kinds of conversations. It's just not built in any more. I think our society is in bad shape.

SECgen

SECgen

SECfam

SECcomm

(What one thing would you most want me to walk away hearing from you?) One of the things that I heard in this conference I attended was "do's, be's and get's". If you really want to get something then you have to do and be that way in order to get that priority. In other words, what do you have to do and how do you have to be to get what you need to get. I think that's really true and if you have your priorities straight, then you can get that way. When I think back to the Jewish stuff I think there are a lot of Jewish values that I keep in the back of my mind without knowing it sometimes, like God really does take care of you and doesn't give you anything you can't handle. Like the days when I feel totally drained and wiped out, like I can't tolerate one more minute, I say to myself, "God doesn't give you anything you can't handle so this must be it, so you must be able to do it." My daughter took a program at school and the Rabbi gave the convocation. In his *d'var Torah* (commentary on words from the Torah) I thought it was really important what he said. He said, "You see your friend in pain, you help your friend. You just don't look and walk away, you do something to help." I think that's so appropriate, not only how to keep yourself sane but how do you help your friend too. Sometimes I go to AA meetings with clients and I listen to that stuff. When I talk to really orthodox (Jews) about what I hear (in AA meetings) they'll say, "Well, Judaism says the same things (as AA)" and they proceed to quote chapter and verse. Like God doesn't give you what you can't

VCLARcnsq

VCLARactn

VALproty

ETHgen

POLExhlExhs

ETHrelg

COPfrnd

VCLARactn

RFLXawre

ETHrelg

handle. And somehow it works out, you just have to open your mind to see what the alternatives are. I find myself doing that more and more in the last two years, not only because of my predicament, but also because my mother died a little over two years ago, and a lot of the things that she used to say that I thought were hokey, now I'm realizing, "she had the right idea."

VCLARalt

FAMpatt

APPENDIX F

CODED VERBATIM TRANSCRIPT - JUDI

I got a master's in speech therapy. I got a bachelor's in speech therapy in 1971 and started to do volunteer work at a school for deaf and aphasic children before I got my degree. Basically I got involved in this because my aunt was the teacher of the retarded plus a close friend of my mother had a retarded daughter. So I was interested in some kind of special ed, but not just to be a teacher. So, I focused on speech therapy.

I started to volunteer at the school where my mother's friends' daughter went and I worked there with my bachelors degree. I went for my master's degree in a joint program with the Little People's School and Boston School for the Deaf. I worked for about 5 years until my son was born and that was 1975 and people just left jobs in those days when you had a kid. That was it. You just left.

What I did was I hooked up with some nursing homes in Winthrop and I did speech therapy on an as needed basis for a long time, until he was about 12 years old.

I got involved in the Jewish Community Center when he (her son) was in kindergarten and started to go for classes and Jill (her daughter) was three and there were no programs for pre-schoolers. I started being very vocal that they needed programs for pre-schoolers to draw in new members and they said that they would start a pre-school but then they couldn't find anybody to run it. Which was not what

my intention was (for Judi herself to run the preschool). So I kind of went in there and I'm still in there up to my eyeballs.

WCDoptn

VCLARactn

A couple of years later I ended up getting involved in the day camp as a volunteer and I've been the director of the camp for 10 years. So in the meantime, I love this camp. It completely takes my life. It's 39 days of camp, 8 weeks, July 4th is always a day off. (Are you there, at camp, everyday?) Ya. I'll get back to the speech therapy, but camp came first, and still comes first to me over a lot of things. As the director I'm responsible for 300 kids on busses, in the lake. My staff is mostly under 25 years old so I'm "supervising children supervising children". So it's a lot of responsibility and everything comes down to me, whether a bus is late or a kid falls and gets hurt.

VCLARactn

WCDsucc

ETHcomm

WCDoptn

PROTYcarr

WCDskll

WCDpowr

So for a long time, even though I did the speech therapy on an as needed basis, maybe three hours a week or if there was a client who had a stroke might be five weeks once a week (course of therapy) until I got that person remediated. Camp was really my big job. (Do you work for the camp all year long?) I do what I have to do. There are certain things that never get easier no matter how many years you're at it. The bus routes have to be done, interviewing staff even if they're returning, setting up the programs, setting up the calendar, setting up the schedule. So I do that kind of thing all year round, meeting with parents who need scholarships, working with Jewish family service and Russian children. I

COPflex

WCDskll

set my own timeframe. (And you've done this since your daughter was a baby?) Ya. Ya. It's become a way of life for my kids too.

ETHcomm

COPflex

The interesting thing about it is, well now my children are teenagers, but for many years I have made special relationships with kids, 16, 17, 18, kids that start to go to college, kids that I would have had nothing in common with as a woman in my 30s with little kids. When these kids come home from college they call me to let me know how they're doing, when they apply to grad school or whatever they use their camp experience on their applications. I had somebody who ended up going to Harvard Law. When he graduated Tufts and his year between Harvard and Tufts he pleaded with his father, "Just let me work at camp one more summer." Now he's in his second year of Harvard Law and has a big job in Boston and still calls us on his lunch hour about three times a week at camp. A lot of people have this feeling for this camp. (So you can see the impact that you've made on these kids?) Exactly. And the whole Jewish camping setting. It's an interesting situation because it's not just one JCC (Jewish Community Center). It's the JCC of greater Boston so it caters to kids from 22 cities and towns, so it's a mix of kids, some rich, some poor, all kinds of backgrounds, city, country, counselors as well as the campers.

COPchld

WCDsucc

ETHgen

ETHcomm

(Tell me about your connection to Judaism.) My parents were second generation in this country. I think that second generation is observant to a point. I went to Hebrew school and I married somebody Jewish

and my kids went to Hillel (Hillel Academy, a Jewish day school).

ETHrelg

ETHmarr

But I think I was reborn through all of this and I was Bat Mitzvah this past June which is the busiest time of my life, June, starting camp. But that's just how it worked out. And I think, the whole story of my life, and when I get into the speech therapy part of it, people said to me that I'm the last person they would ever think would have time to do that (Bat Mitzvah) because it took one night a week anyway going to the classes plus preparation and whatever. But I think you set your priorities when you work and you do what's important to, you have time for what's important.

ETHeduc

ETHrelg

COPproty

(Tell me more about the Jewish connection; what led to the Bat Mitzvah?) I grew up Jewish in Winthrop, MA. It wasn't necessarily an observant community, but I had a real strong Jewish background. I guess the camp came first and then I reconnected because of the camp. I could always read Hebrew, more than my friends. With my kids going to Hillel there were certain things that I didn't know that I felt I should know, like the *birkat* (grace after meals) and things like that. The more I became involved with camp and the more my kids knew, I felt like I should really know this. We just went through an interview for the newspaper, I can show you the article (about her Bat Mitzvah). There were a couple of articles about the Bat Mitzvah. We're also involved with this Mitzvah Co-op. A bunch of women got together, I'll show you the article, and what they did was, some

ETHrelg

VCLARactn

ETHeduc

VCLARcnsq

VCLARactn

VCLARpubl

people could do calligraphy, some people were willing to shop, some people were willing to cook, and they help each other out for different functions and that's who catered our (Judi and a few other women) Bat Mitzvah. So it was a whole togetherness, a whole mitzvah idea.

ETHcomm

There are people in it who aren't even Jewish (in the Mitzvah Co-op) who are helping because it seemed like a good idea. That was the whole missing piece for me was the Bat Mitzvah and I think there were some people, a lot of my friends, who didn't, people I've know since college, or people who know me through speech therapy who don't know that (Jewish) side of me, who don't know how really into it (Judaism) I am, that didn't really understand why I was going through all this Bat Mitzvah stuff. It took from September to June. But when they (these friends) came to the service, everyone really understood because it was five women together having a group Bat Mitzvah and it was just, it was very *hamish* (homey, family-like), we hugged each other and it was really special. It's one of those things where you hear Bar Mitzvah, Bat Mitzvah and they're all the same, but this was really, really special. We went through everything, I mean everyone threw candy at us when we were done.

ETHcomm

SECcomm

ETHrelg

VCLARactn

I felt like if I'm going to be supervising these kids at camp and these 13 year olds who are anxious for a year about their bar mitzvah and their bat mitzvah, now at least I understand what it's all about and for the older ones I know what they've gone through.

WCDpowr

VCLARcnsq

(What do you think about Jewish values?) You know, before I was involved with the camp, Jewish values meant chicken soup. (giggle) Well, it's true. Because when I was a kid and I went to Hebrew School it was very strict, something you had to do. At this point in my life the Jewishness in me is something that I want to do. All the things that I was taught about Jewish values, about *tzedaka* (charity), we had that little blue box (*tzedaka pushka* - charity box) when I was a kid. I saw that developed in my kids at Hillel through fun kinds of ways and it was reconnecting for me. You go through periods of your life in college at whatever when it doesn't matter what religion you are. For me I wasn't really very connected. But as a kid I was in BBG (B'Nai B'rith Girls, a Jewish social organization for teenage girls) around here and temple youth groups, and when my kids went to Hillel I reconnected with a lot of people from the Northshore (of Boston) that I knew from BBG. It was almost like a rebirth for me as well as for the kids. At camp I found that it was educating me along with educating the kids. Some of the basic Jewish programming like Purim carnival and stuff like that I do, but we also have a Jewish culture specialist who does a theme every summer and it's educational, though after 10 years it gets repetitive, but it has been very educational for me. One summer it was values, one summer Jewish heros, and I get into it as much as the kids do.

ETHgen

ETHeduc

VCLARfree

ETHgen

-ETHrelg

VCLARactn

ETHeduc

(What do you think are Jewish values?) I think the importance of education, I can't say that's

uniquely Jewish. I can say that when I graduated high school in '67 a good many of my friends were not Jewish and I was one of the few that went away to college and at this point, again I don't know if it's uniquely Jewish. I think it was expected (to go to college). I never had any doubt that I would (not attend college). I expected myself to (attend school).

ETHeduc

ETHexpc

(What made you choose speech pathology?) I thought about journalism, I was really good at writing. I went to a major university for a couple years and you have the big liberal arts in the beginning and I dabbled in some speech therapy, speech pathology courses and it really intrigued me. Then I transferred to a different university and they didn't have speech pathology so I took your basic sciences but I was really interested in speech at that point. So I transferred to B.U. (Boston University), and by that point I was really into the major. (So you went out of your way to make sure you could study speech pathology?) Ya, and I think you don't realize, I mean, I liked it, I liked it a lot at that point, but I didn't realize how much I was really going to love it at this point in my life (today).

WCDoptn

WCDmotv

VCLARoptn

VCLARprz

First of all, it's a career that there's a lot of flexibility with. While my kids were little I worked in the nursing homes and I made a lot of contacts. I work now, I have under private contract all the nursing homes in Winthrop and Winthrop Hospital and the Home Health Care Agency out of Winthrop. It's really a lot, probably too much for

COPflex

me. But I don't pursue it. If they have a doctor's referral, they call me. If I really wanted to go in and screen the patients probably a lot of them need services, but I do it just by referral. (Would you say one of the ways you've been able to juggle being a wife, mother, and career women has been to have a career with flexibility?) Ya, and I also work in a school system.

MRLneg

It's kind of an interesting chain of events that happened. The year my son was born I was living in Winthrop and there was a blind girl living in Winthrop who needed speech services. Hmm, I haven't talked about this in ages. (Judi seemed to be enjoying the reminiscing.) She was referred to the school in West Newton that I worked at, the Little People's School, at that point they (the school) had moved from Kenmore Square (Boston) to West Newton. They said, well you live in Winthrop, why don't you tackle this. All I knew was from deaf and aphasic (developmental language disorder) children that I had been working with. This little girl went to Boston Center for Blind Children. I went over there just to meet her and meet the people. She was totally nonverbal, born without eyes, disturbed. They said, "Ok, go in this room and with the observation mirrors and see what you can get out of her." What I can get out of her??? I was 25 years old, I remember because I became pregnant shortly after that, I didn't know what I could get out of her. So I started doing all these things and nothing worked and I picked her up and I said "UP" and she said "UP" but she had never said a word. It was a stroke of

WCDoptn

WCDskll

luck that something worked and everybody said, "OH MY	WCDsucc
G-D, We're going to give you a job here, do you have	
time, can you work here?!" They wrote a grant and I	WCDoptn
went in to work there with all the kids there in	
addition to her (the little girl from Winthrop). And	
I became pregnant with my son. It was a residential	
school and my doctor didn't want me to work there	VALfam
anymore. But they had the money (grant money) for me,	WCDbarr
so I worked on publishing, on putting a program	
together for working with blind children, blind,	WCDoptn
multihandicapped children and speech development and	
that was published the year my son was born.	

The next thing that happened was, I still had my	
hands in the nursing home, I got a phone call from a	
woman in Michigan that she had gotten a hold of my	
book and she was starting a pre-school program at	
Perkins School for the Blind (in Boston) and she	
wanted to know if I would come in as a consultant.	
I really didn't (want to be a consultant to Perkins	WCDoptn
School for the Blind) because my kids were 2 and 4,	
but she said, "It's a preschool, you can bring your	WCDbarr
kids." It was a wonderful experience all around	COPchld
because they were the normal kids in the preschool	
program. I did that for quite a while until my son	
went to school and my daughter was the oldest child in	
the program. (You said something and I'd like to	
clarify: You were offered something that sounded like	
a great career opportunity - consulting at Perkins	
School for the Blind - you didn't want the job because	
you had little kids at home, but because the position	
offered flexibility and were able to bring your own	

kids, you accepted?) I don't know that I would have turned it down. I guessed I hemmed and hawed and she said, "Ok, bring your kids" because at that point there weren't a lot of people trained in speech with the visually impaired (her special skills put her in demand). It was a wonderful career move. I probably would have taken it even if I couldn't have brought the children. It was part time, only one or two mornings a weeks and, probably, probably, at that point my in-laws, my father-in-law used to babysit on his days off. I don't think I would have left them with a babysitter, that was always hard to do. (But you would have negotiated with family, so you had a support system built in the family for childcare?) Yes.

WCDskill

VCLARcnsq

COPflex

COPchld

When I started to work in the public school my kids were 12 and 10 and I didn't want them to feel like I was going back to work, sort of abandoning them because they had never really been in day care (in someone else's care). So if they had a play during the (school) day, I left work if I had to tell the principal (her supervisor) I had an upset stomach, you generally could be honest but not three times a week (giggles). But I found the other people I worked with, many of whom weren't Jewish, they planned their pregnancies so that they could have the baby in June and go back in September and in all cases it wasn't financial, it's just the way it is.

COPchld

POLWorkChld

COPflex

SECfam

Let me go through my career progression. So from the preschool I also published through them. Then, I'm just trying to think what happened, there

SECexpc

became a new director of the preschool and the woman who had directed the preschool, the one who had recruited me, she started an agency that did outreach all over the country about setting up programs for blind babies. So I worked as a speech consultant and I went to NY and a few different places and the following year, I guess this ties in a Jewish value, they didn't have money to pay me anymore but the following year there was a conference at the Seacrest (on Cape Cod) and it involved all day presentations. And she had no money to pay me, so I guess out of the goodness of my heart and my Jewish values that I had an obligation that I went and did this. I went to the conference, I presented, I had to prepare. I introduced myself at the beginning and said that I was a speech pathologist and where I lived and what my background was. The next day somebody tracked me down through the Commission for the Blind because Lynn, Massachusetts was in non-compliance with the special education law and that they really needed a speech therapist.

WCDsucc

WCDoptn

ETHvoln

VCLARpubl

WCDoptn

At that point I wasn't looking for school hours. It wasn't the confinement because I had already started working in the afternoons at the JCC and I was doing camp. I went and interviewed with the woman (at the Lynn Public Schools) and started doing it 6 hours a week from November to June 6 hours a week. I really liked it because it's interesting, because it's such a different population than what I have at camp. It's low income kids, a lot of them have DSS guardians and it makes you feel like, this school is 2 seconds from

WCDoptn

WCDmotv

my house, and this was the year Cabbage Patch dolls were popular and my daughter had a whole bed full. (At the Lynn school) You'd ask a kid, "What do you want for Christmas?" and they'd say, "A pencil." That was an eye opener.	VALmtrl
And I really made a lot of relationships and I really loved it. But I loved my six hours a week and my nursing homes and camp and my flexibility and my kids never felt like I neglected them.	-VALmtrl COPfrnd MRLpos
(Where does your husband fit into all this?) He does the food shopping (laughs). And the cooking now, too. That's the way it is. What happened was, a job opened up for September, and I said, "No thank you, I'd just like to do my part time hours." The director of special education wooed me, she called me at camp, and any thing you need, if you have to leave early during the school day because of camp, that's ok, don't tell anybody, it'll be between us. Six months later she was replaced.	COPflex VALfam COPhusb VCLARfree COPflex
I went to the special ed director, the new special ed director, and I said, "Listen, when I took this job, this is what was promised to me." He said that every September I should put in writing that I need flexibility and just as long as you see all your kids (students) I don't care when you leave. And here we are, I've been doing that (working in the Lynn Schools) for five years plus camp plus, I don't know how to say "NO". (Does that cause a problem do you think?) No, because camp is a long day and it takes my life, but I get energy from it. It's not at all draining, it's aggravating on a day to day basis, like	VCLARactn VCLARpubl COPflex MRLpos

I said, I'm supervising kids and a lot of nonsense and	WCDneed
idiocy goes on, believe me. But it's not at all	
draining. If I have a (speech therapy) referral	
during the day, I keep my speech therapy bag with me	
in the trunk, I check my messages, if there's a	COPproty
referral, well now that I moved to Swampscott it's a	
little more difficult because most of them (the	
referrals) are in Revere and Winthrop. But, like this	
morning (Saturday) I went and you might say, "Ugh,	
after working all week at camp do you want to do that	
(work)? And maybe I get a glimmer of that on the way	
there, like do I really want to do this? But it's so	
rewarding. What I did this morning was I went to two	POLLikedslk
people's homes for (speech therapy) evaluation,	
elderly people, who are alone, you just feel like you	WCDneed
make a difference in their lives. At this point I've	
been doing speech therapy for so long, there's a lot	WCDmotv
of paper work after the fact, but I don't have a lot	
of preparation and it seems like such common sense to	
me, the (therapeutic) activities that I do with them.	
Each time I leave, of course I feel so good, I can't	
explain it, it's like it gives me strength, it gives	
me energy. I really noticed it this morning because I	
was thinking, "I have to rush back" (for this	VCLARcnsq
interview). You know, you don't know "where" the	
house is (in terms of neatness), you're kind of	
anxious, but when I leave (from a consult with a	
patient) I feel really terrific. It's like a special	
relationship that I make with the elderly people.	VALhome
During the year, because I work with the pre-schoolers	
and all the DSS nonsense that you have to deal with,	WCDneed

it's a professional balance because these kids don't appreciate it (speech therapy), in the (geographic) area that I'm in the parents don't appreciate it either. I see one patient in the hospital in the afternoon and the doctors are thanking you, the nurses are thanking you, not that I need to be thanked, but people really appreciate, and you really are making a difference. (People are validating what you are doing?) Yes. It's validated just because I can see a change too. So, it's like I have two really separate lives (speech therapy and JCC). Which is the real me? I don't know.

WCDsucc

VALappr

It's a nice balance, a head turner because, like I said, with all the DSS stuff and the poor nutrition in Lynn and all the issues I'm dealing with, and then it's a Jewish camp where people are calling up and saying did my son finish his lunch or he lost his Gucci bathing suit, it's real different, but it's nice. I don't think I could take one or the other (position) all year long probably.

RFLXcnfs

WCDneed

SECgen

ETHchld

ETHmtrl

(If you had to do it again, would you do it the same way?) Exactly. Exactly. It's like, people say to me, moves that you make in your life, like we moved to Revere. Why? I don't know. Seventeen years ago we bought a house in Revere (moved from Winthrop). Revere was not an up and coming Jewish community, but I found the Jewish community center here and I said, well maybe if I moved to this community (Swampscott) then I would be more rooted here and I'd be more established in the temple, but I wouldn't do it any

ETHcomm

other way because I wouldn't have that camp if we
didn't move there.

VCLARcnsq

So I guess things just happened for a reason and
I can't imagine myself doing anything else in the
summer. I can't imagine sitting on a beach chair in
the sun, I just can't imagine it. People that have
known me for a long time say, "Isn't that cute, you're
a little camp director." They just can't understand
what it's all about.

(RFLXdimn)

But I want to tell you one thing, through all of
this, no matter how tired I might be, I never let my
kids feel that I won't go to a game or that I won't go
someplace that they want to go because I work. We had
an overnight at camp two Thursday nights ago and I'm
not young anymore, I was up all night, by 5:00 the
next day I was sick asleep, I was really sick. My son
had a basketball game and I just turned around and
went. I closed my eyes during time outs. (How do you
do it?) That was the hardest thing, I think. Other
than that I go to all the games, other parents don't.
But I see how fast it went by. I don't want to miss
it (children growing up). I enjoy it. So does my
husband. He doesn't miss anything either, he's able
to juggle his work schedule. That's the lifestyle I
chose.

VALself

POLEngyExhs

VALfam

VALfam

COPadjt

I'm a real kid-oriented person and I see when we
have a program at camp how kids feel when their
parents can't come and I see the kids that live in
Lynn they don't even expect their parents to come.
Maybe twenty years from now my kids will appreciate
that I miss nothing. I do it for myself as well as

VALfam

VALappr

for them. My husband feels the same way. We love to see them play (sports) even if they don't look in our direction during a game, at least they know we're there.

It's very hard on my son to be at camp. He's a junior counselor at the camp I direct. He doesn't know the limits. All his friends are there, so he's there for life, too.

WCDpowr

(Talk about Jewish values and secular/societal values. What values do you suppose helps you do all the things you do?) I feel like I'm an individualist. I think, how should I put this, the values that I see, again I don't know if we're talking about the same kind of thing, but, like in Lynn, if someone's husband goes out the night before, they have to go out the next night. If their husband bought a new car, they have to put a pool in the back yard. This whole money thing, and maybe because I didn't work full time, I don't feel like, people would say to me, I've pretty much always driven an old car. People would say, "How could a JAP (Jewish American Princess) like you, who works, drive an old car?!!" (Do you think of yourself as a JAP who works?) No, not at all. But they say it sort of in a teasing way. But, I don't care. I don't care. And also with living in Revere, I almost liked to tell people I lived in Revere because they would want to turn their noses up, but I'm just like you. (So you're not driven by trying to keep up with the neighbors?) Not at all. Not at all. I think that that's the value system that I see all around me. I'm my own person.

VALindp

SECmtrl

SECmony

ETHmtrl

ETHmony

RFLXawre

VALdiff

SECgen

(What do you think about women working?) I think it's really important to have your own point of view and your own perspective on things. My husband owned his own business for years and I could have worked there and that could have been our lives. That wasn't enough. That wasn't enough for me. I wanted to be able to, well I had the education to do something else. If there were more hours in the day I would have worked with him too, and I even offered to do it on Saturday, but he needed somebody all the time.

VALindp

WCDself

WCDneed

WCDeduc

Because I have a lot of energy and the energy that I have, I'm driven because all the things that I do I like and it's not a drain. (So you feel driven by something inside, your individual push. You do things you choose and like to do because you have the energy for these things and because these things energize you. There is reciprocity in your life?) I think that's right. (So the things you do feed your own energy?) Yes, that's right. And I think there's a compromise. I'm not superwoman. In the summer I don't read a book. (Talk to me a little bit more about the idea of a superwoman.) There are things that are important to me, like coming home to a house that's not a mess, that maybe my husband wouldn't care about or the kids wouldn't care about. So I get up at 5:00 maybe to clean and vacuum before I go to camp.

WCDneed

RFLXawre

WCDsucc

-SUCCsupr

VALhome

But there are things that maybe 10 years ago I gave up, so I don't notice that I gave up, like I said I wouldn't want to bask in the sun, but I don't read a novel from maybe May to September. I don't even look

COPadjt

at a book and I'm lucky if I read the newspaper.	COPproty
(Tell me about the priorities in your life?) My	
family, including husband, kids and my parents. My	
parents are elderly, so when I say family I mean	
husband, kids and parents. I have a grandmother and	PROTYfam
she fits in there only in the winter cause she knows I	
can't come visit in the summer. Then camp and speech	
therapy and I think, permeating in here, through	
everything, is my Jewish identity.	
I have a lot of different relationships with a	PROTYcarr
lot of different people on a lot of different planes	PROTYeth
and they couldn't tell you any of this about me. I	
have friendships based on the different aspects of my	
life, like young kids who I know from camp. I have	RFLXawre
very few friends from Lynn schools and I think that's	
because, in my 40s, I'm Jewish and the people most	
like me are Jewish adults.	
In high school my friends weren't Jewish and it	ETHcomm
didn't matter but now it matters. I'm not sure I can	
tell you why. I recently got something from my high	Ethrelg
school for my 25th reunion and it asked, "What fantasy	
have you fulfilled in the past 25 years?" And I sort	
of laughed because I want to write, "I was Bat	
Mitzvah." Do you think they'd understand? (laughter)	VCLARprz
I graduated from Winthrop, they won't understand. I'm	
probably one of three people with a master's degree	
who graduated from that class. They won't get it.	
I have completely transformed from who I was.	
As a kid I could never imagine getting up in front of	VALeduc
people and talking and even when I did that outreach	
it was not easy. But working at camp and having to	RFLXawre

talk in front of three hundred people I could do	
anything at this point. I think of myself as	
successful. In terms of the camp it's not monetary	WCDskill
success, it's Jewish communal service. I think I took	WCDsucc
a camp that was dying and built it up out of love for	
the camp and I've made a lot of changes in a lot of	ETHcomm
kids' lives and brought Jewishness into kids' lives	
who wouldn't have had any exposure to Judaism. To me,	
all these things are success.	

This morning one of the men that I went to see	
(as a speech therapist) is in his 80s, all his kids	ETHsucc
and grandchildren are in California, I gave him a	
little speech homework, and I was probably the only	
visitor he'll have all week. It made him happy. So	
that's success. I have a clean house (laughs).	

My husband is probably sleeping on the porch. My kids	WCDsucc
are fairly well adjusted; all teenagers have their	VALhome
issues, but I don't think they're into anything too	VALfam
bad. Although, can you vouch?? I don't know.	

They're both clean cut kids. However they turn out,	
who ever they marry, at least I know I gave it my best	
shot. I will never feel like I "should" have been	
there for them (because she was), or that I "should"	VALmarr
have given them a Jewish education (because she did --	
her children attended Hillel Academy Jewish day	
school).	ETHeduc

It's funny. Maybe this will tell you a little	
more about who I am, but we moved here (to Swampscott)	
strictly so the kids wouldn't go to Revere High	
School. We were happy where we were. It was a great	
neighborhood, near the beach near our boat. And my	VALeduc

son will probably go the UMASS anyway which my neighbors from Revere say, "He could have gone to UMASS from Revere." I didn't move here for him to be somebody that he's not or to, I don't know, it makes sense to me. Maybe he would have gone to UMASS if we still lived in Revere and he'll probably still go to UMASS, that we live in Swampscott, because he wants to. He knows who he is, and it doesn't matter.

VALmtrl

Eleven out of 23 children in my daughter's Hillel class went on to Swampscott High. So, this is a way to keep the kids together with some of their friends. My son, I tuitioned him in (to Swampscott High) from Revere for two years. And, in retrospect, you make choices in your life, I don't know if it was right or wrong. Of course, he'll (her son) tear our hearts out and say we made the wrong choices for him. I wanted him in a more Jewish environment than he would have gotten there (at Revere High). That's the way it is. I don't feel that he, well, I would very much of course like to see him marry someone Jewish, he's only 17 and who knows when he'll get married and whatever, but I'm just saying that my feeling is that, and people are kind of surprised that I feel this way after Hillel and all this Jewishness, I mean you can't, without being a meddling person, I can only give him my values and hope that he feels strongly enough that that's what he would want and that's what he'll come around to. (It sounds like you've given the kids the foundation?) Right. And there's no manipulating him (her son). He is who he is. From this point he'll make his own decisions.

VALeduc

ETHrelg

ETHmarr

FAMpatt

(Together we discuss the Values Clarification chart. Her camp directorship clearly meets all of the Values Clarification criteria. She agrees.) I see all of this (the spokes of the chart) in the Bat Mitzvah class (she just recently completed). (Could you discuss how these Values Clarification criteria impacted your career choices?) In terms of the alternatives, camp, this center circle is camp, it fits everything. The whole bat mitzvah fits everything (the criteria). The speech pathology, I was 18 or 19 years old. It was a stroke of luck. But being away from it, I didn't have to go back to it. And I think all these things (criteria) came into play. (With the speech pathology, then, you started out simply enjoying it, but in the end you think that success, enjoyment and the richness you get from speech pathology was just a stroke of luck?) And I'd like to think that I'm good, that I see results from it (her work).

VALdec

VCLARalt

VCLARfree

VCLARprz

VCLARcnsq

VCLARpubl

VCLARactn

VCLARfree

VALself

WCDsucc

VCLARprz

ETHrelg

VCLARfree

VCLARcnsq

VCLARfree

VCLARprz

(Can you talk about prizing and cherishing things in your life.) The Bat Mitzvah really encapsulates all of it. The camp, being involved in a Jewish environment kind of led me into that Bat Mitzvah. Yes, I chose the camp, but once I chose it there was all this baggage that went with it, a whole year of planning, working, interviewing, hiring, da ta da ta da ta... This bat mitzvah was just something that was mine. It had nothing to do with anybody else. It was just mine.

(How does the idea of free choice play into your life?) I think that having gone to work in a public

school at 38 years old, my professionalism is dictated
 by who I am and I'm not afraid to, how should I say, WCDself
 well, being away from working all these years, I never
 worked in a public school, I've worked in a private
 school, and all these other interesting things that I
 did, there are many people in that school system who WCDoptn
 have been there since the day they graduated in 1971.
 They go by their contract. They have a 15 minute
 coffee break in the morning and a half hour for lunch WCDmotv
 and they wait until it's exactly on the minute.
 I think my free choice is that I'm not dictated by
 that. I'm not going to sit in the teacher's room on a
 15 minute break and complain about all the paperwork I
 have to do during the night. I'll do it (the
 paperwork) during the break. If I have a camp COPproty
 meeting, I won't bite my nails for three days worrying
 telling the principal. I'll just tell him, "I need
 to be out of the building tomorrow." COPadjt
 I feel like I've dictated my own choices because COPflex
 I developed a sense of professionalism separate from
 the school that I worked for because I do so many WCDself
 different things. Some of the other teachers teach,
 then they have to go food shopping, then they go to
 Marshall's (department store) and they think their day
 is a long day. I go to school, then do private speech
 therapy, stop by the JCC to pick up my mail and when
 I'm at the JCC responding to camp parents, I don't
 even remember that I was in school already, do you MRLpos
 know what I mean, then I go to Marshall's at night!
 (It sounds like you're pretty good at clearing your
 mind and concentrating on the task at hand.)

(chuckles) I'm ten years behind at putting together a picture album for my kids, and we can forget about their baby books! (But you do what's important today?) Exactly.

(Do the ideas of alternatives or consequences make you think of anything?) When I went to work in the school system I always knew, because my husband works and I wasn't necessarily working to support myself, when I first went to work there I felt like, well, if I don't like it I can leave by Columbus Day or by Thanksgiving or by Christmas vacation. But I grew to love it, but I always knew I had an alternative. (It sounds like with everything you've done you've never felt locked in to anything.) Right, that's it, I don't. (And I'm feeling from you that if something isn't working for you than you are going to eliminate it, you're not going to waste your time. I've heard a lot of successes; people approaching you and requesting that you come on board. I'm hearing that you're a person worth giving flexibility because you're a person who will come in, do the job and do it well. It sounds like the people you've worked for along the way have recognized that in you.) It's a trade off because I sometimes cringe when I'm at camp and I get a (speech pathology) referral and I don't feel like doing it, but they know I'm going to do it within 48 hours, who ever the referral came from. The payoff is usually worth it.

(You clearly publicly affirm, act upon and take visible steps in your careers. That's not even an issue. But could you talk to me about how you feel

COPproty

COPmony

VCLARalt

VCLARprz

VCLARfree

POLLikeDslk

VCLARcnsq

about your Jewish connection to the Values

Clarification criteria.) I think free choice and

prize and cherish. Because no matter what I did

during the days, like I said, I don't miss their (her

childrens') games, I still make sure we still get to

VALfam

the temple on Purim (a Jewish holiday) and for the

Jewish holidays. (And you think these are things that

ETHrelg

have been instilled in you through your Jewishness?)

Yes. Right. Consequences? I don't know. The

alternatives are take the day off and stay home on a

Jewish holiday, but inside that wouldn't feel right.

An option is to work on the holiday...but I wouldn't

do it. In fact, on Rosh Hashana this year those of us

who were bat mitzvah are going to do the haftorah (a

portion of the Torah which is publicly recited), so I

VCLARpubl

really got more than I bargained for this time, after

all those interviews (for newspapers about the bat

mitzvah) and we said, "Now we can really be called to

the Torah" and we really are (laughter).

I probably couldn't do it all so easily if my

husband wasn't able to do the food shopping and cook

COPhusb

dinner. Other stuff, like the laundry, you can let

go, but everyone has to eat supper. And maybe that's

VALhome

the one piece of me that falls apart, I probably, I

don't have the time or the strength to throw together

POLEngyExhs

a dinner, and even if he just puts something on the

grill and I clean up afterwards it's enough to get me

through it. And I think, now that my kids are a

little older, my daughter chips in. My husband

maintains the car for me. If its been a long day and

COPhusb

I'm low on gas he'll take it to the gas station, and

it seems like a really trivial thing, or he'll wash it in the yard. Those are the details that I don't pay attention to. (Is he supportive of the things you do?) Very supportive. He's just there for me and for the kids. A lot of times I put the pressure on myself maybe that as long as somebody was at the game and it was him it would be ok, but I put the pressure on myself that I should be there. And also you can see when I'm completely focused, I might drive through Dunkin Donuts four days in a row for camp, and four day's worth of cups waiting for the trash will be in the car because that isn't important to me, because I have to jump from camp to speech therapy (laughs).

RFLXawre

PROTYcarr

APPENDIX G

CODED VERBATIM TRANSCRIPT - MICHELLE

When I was in high school, which I think is very
important, very few women had many career path
options. Women were nurses, secretaries, hair
dressers, or teachers. When I was about to go to
college, my father was unable to send me to school, we
were not financially able for me to live at college
and I did not want to live at home for four years and
go to college. So I decided to go for legal
secretarial degree because I really didn't know what
profession I wanted. I knew the traditional paths,
nursing, teaching, hair dressing, were not what I
wanted and I thought I could be a (legal) secretary,
go to night school and get my degree.

I liked English and I decided that even though
people said a bachelor's degree in English was not
marketable, that I already had a way to earn a living
(with her background as a legal secretary) and I would
study what I wanted, something that I enjoyed. I
obtained my bachelor's degree while I worked full
time, I went nights to Framingham State College,
graduated magna cum.

At that point, approximately around 1978, women
were starting to go to law school, which, up until
that point, it was not a usual thing. My father was
an attorney. I'm very close to my father.

And my dad said, "Why don't you go to law school?" At
that point in my life I had never even considered such
a thing. I started thinking, "Gee, maybe I'll go to
law school." But the whole time thinking, "I'll never

WCDbarr
WCDrole
VALeduc
WCDbarr
VALindp
VCLARfree
RFLXcnfs
VCLARalt
VALeduc
VCLARfree
VALmony
VCLARfree
VCLARactn
VALexcl
WCDoptn
WCDbarr
FAMPatt
VCLARalt
WCDrole
WCDoptn

get in, I'll never get through, I'll never get out."
Self-doubt, constantly.

RFLXdimn
VCLARcnsq

(What kind of messages at that point did your family give you?) My father has always encouraged me my whole life. He always made me feel valued, intelligent. I have a very good relationship with my father and I wanted to emulate my father and I wanted to be like Perry Mason. I got into law school, much to my surprise. I got out of it and I passed the bar the first time. I was delighted.

FAMpatt
VALself

But I wanted to be superwoman. I wanted to get married, have children, have a career, not realizing that it was going to be monumental. (What do you mean by that?) Trying to do it all and be the best at everything is the path to a nervous breakdown in my opinion. I feel, and this is where I have to get into men bashing, much as I hate to do it, I feel that Jewish men, and it could be other men too, but because I'm married to a Jewish man I have to say, from my experience, they are spoiled rotten, some of them by their Jewish mothers, they are not brought up to help in the home and then they get married and they want a maid. So you get married and maybe you could have a career and be a professional and have children, but if your husband doesn't help you, you do not have one job, you have two jobs, two full time jobs, you're running your professional life and your at home life. And you start to splinter into a million little pieces. Of course I can only speak from my own experience.

RFLXdimn
VALsucc
SUCCsupr
MRLpos
VCLARcnsq
MRLneg
ETHrole
SECrole
STRmom
-COPhusb
MRLneg
POLEngyExhs

I didn't have that situation when I grew up.

My father was a naval pilot when he was young.	VALhome
When I was growing up he cooked, he cleaned, he helped my mother. He had no doubt he was a man. He said in the Navy if you didn't keep clean and learn how to take care of things you'd be in big trouble. So I was brought up that a man could be a man and do cooking or cleaning or help the daughters or whatever.	FAMpatt VCLARcnsq COPhusb
So when I got married and had a husband that was a slob and didn't help me, I became frustrated (giggles). Now for years he got away with it cause we had no children. Then we had children and I was supposed to not only take care of me, my husband and my home, but two children. And I couldn't do it. I became ill and landed in the hospital, not mentally, but physically ill. That's why, approximately two years ago, I said, "OK, I'm not working full time anymore." That's what did it.	-COPhusb MRLneg -SUCCsupr COPadjt
(Talk to me about your decision to have children.) My husband and I always wanted children. I was going to be the supermom. I was going to have a career and have kids. I got married at 22, and at 29 said, "Let's have kids." I had a miscarriage. They found I had endometriosis and the years of infertility treatment began, which were about six years of hell. Trying to have children, going to law school, trying to study, running to the doctor, have the tests because they're timed and you have to go when they tell you, that's why I wasn't working, finally talked the doctor into letting me have invitro fertilization and I lost four embryos, then after six years of	VALchld SUCCsupr VCLARfree VCLARalt COPadjt VCLARalt VCLARalt

waiting, we adopted our son, then we waited another two years and adopted our daughter.

VALchld

VCLARcnsq

This caused crushing financial problems because our families are not wealthy. Everything we did we had to pay. When we went for infertility treatment, Blue Cross (insurance) did not pay (cover). We paid. When we adopted we had to pay on a sliding scale, so what you earned, they went by that. So it wasn't just an emotional trauma, it was a financial trauma. Which is why a lot of people look at us, which is another thing we've had to deal with - envy, and say, "Oh look at them, the two professionals." Well the two professionals are croaked (financially drained) by the adoptions and the infertility treatments but we don't think we should have to tell everybody that. So people go, "Oh, they're forty, they should have all this money." Well we don't (have all this money). And that's one of the reasons why (having children), we don't squander it, we don't use drugs, we don't drink. But the adoption, we love our children and we don't begrudge it, but it's very frustrating because people look at professional couples and start counting money. So that's another problem. (I admire your determination to have children, that must have been very important to you.) Oh lots of people do that, lots of people do it. It's extreme because you haven't experienced it, but a lot of people who can't have biological children just turn right around and say they'll adopt. And also people who have biological children adopt needy children. And some people can have biological children, we have friends

SECmony

-VCLARpub

VALchld

SECmony

VCLARactn

that have four adopted kids, and they are biologically capable, but they decided they really didn't want to do that. As you are exposed to more people that adopt you'll see it's not so unusual. Because I'm an adoptive mother I've done a lot of reading and research about it because I have to be very knowledgeable to help my kids. There's a lot of articles, and there's a lot of prejudice against adopted children, it's not overt a lot of times, it's covert, and it's very dangerous, and a parent has to be on the alert. So there's all these things going on, work, and...most children who are adopted do go through an identity crisis like the normal teenager, but there's the adoptive issue also. So there's all these things you have to worry about. Plus work, of course.

VALeduc

VCLARcnsq

MRLneg

(You've mentioned the superwoman idea. Where do you think that came from?) Oh, I wanted to do it all, I was going to be everything. (Where do you think that came from?) Societal pressure. Remember the old ad (television commercial), "I can bring home the bacon, fry it up in a pan..." that was a beautiful woman with a lovely figure and she was proclaiming to everyone that could see that ad how you could have it all, how you could look good, feel good, be the mom and you can't. It's an American societal myth and it's very dangerous to the American woman's psyche.

SUCCsupr

SECexpc

SUCCsupr

SECexpc

I feel that, my husband and I happen to know a lot of women lately who are having nervous breakdowns, men too. And we think the societal pressure to be good looking and successful is killing people, it's

driving them over the edge. And then this economy is
also adding to it.

SECsucc
SECmony

I myself have always been for some reason overly
ambitious. My parents never had to push me. I can
remember my father coming in and shutting the light
and telling me to go to bed, don't study any more. I
was just like that. I believe it was a genetic thing
because my parents never gave me any grief about
school. Never. I'd say, "I want to get an 'A'" and
my father would say, "Why? You don't have to get an
'A' just do your best." Can't blame my parents. It
was just there (this superwoman drive).

VALexcl
VALeduc
VALexcl

Some of it's societal, also. I'm talking about
my motivation to achieve, was biological, I believe.
But I believe that the junk woman face is cultural:
You have to look good and you have to have a job and
you have to have children, and and and and there's no
end to it and your house has to be clean and your kids
have to look good and you have to read to them...Give
me a break, when are we going to do all this stuff?

SECexpc
SECsupr

(And you have to be successful?) And you have
to be successful which means money. In this society
success is not "Did you bring up your kids good, are a
good mother are you a good wife are you a good
lawyer?" It's "How much money do you make?" Bad.
(Talk to me about what success means to you, success
as determined in our society and success from the
Jewish perspective.) To me being Jewish, you should
try to adhere to the tenets of Judaism. That you be
an honest, good person, that you show respect to

SECmony
ETHrelg

animals, not just human beings, that you love your	ETHgen
children and nurture them and that you don't neglect	
your kids, it's important to give them a lot of love	ETHchld
and attention and hugs and kisses and a good home and	
of course the Jewish mother feed them, feed them, feed	
them, food, food, food, but I try not to over do it.	STRmom
If my kids say I'm not hungry anymore then, you know,	
I don't, but there's a lot of nurturing in the Jewish	
religion (diversion), very family oriented. The	
Jewish, I am not real religious in going to	ETHfam
organizations, but I still do keep kosher, though it's	ETHrelg
getting so expensive and hard to find kosher meat, I	VCLARactn
do keep kosher, and I have since we got married. But	
it's tough and it's expensive and now my kids are	
hounding me now they want things I don't want in my	
home. Like they like pepperoni (she giggled and	
practically whispered the word - her discomfort	
obvious!) which I don't want in my house and my	
husband will bring in a pizza with pepperoni, you know	
he undermines me. But, I think Judaism has a lot of	-COPhusb
nice things about being kind to people and to animals.	ETHgen
My husband and I are animal lovers. We believe in	
having pets. We think it's good for the family. We	
feel if you're good to an animal, then you're good to	
a person, we see a kind of flowing there of behavior.	
I feel that, though Judaism, it's the woman who has a	
lot to do in the house, there's a lot of, see you have	
the cultural stereotype "the woman does it all" and	ETHrole
the Jewish one (stereotype) too. The Jewish woman is	ETHhome
whacked with a lot of "you've got to do this, got to	SECexpc
do that" and I think it's very hard. Even though I	ETHexpc

don't go to synagogue a lot, I feel there's this
tremendous pressure, and then there's this societal
pressure, your kids have to have everything. And I
don't mean expensive things, but they have to have
baths all the time, they have to have their hair
washed, have clean clothes, and on and on...You can't
even let them out of the house unless they look like a
doll from a store window. And I wasn't brought up
like that, I was brought up that you play in the back
yard in your old clothes. If anyone's going to see
them, you can't do it (send your kids outside in old
clothes). Because someone could say you're not taking
care of your kids. It's very scary. And then you
have to worry that if someone gets angry with you in
your profession, are they going to make trouble for
you with your kids, because in the Commonwealth of
Mass. the Department of Social Services had tremendous
powers and if you tick off the wrong person, they'll
make an anonymous complaint. You wouldn't believe the
stuff you have to deal with, it's really bad. (As a
lawyer, Michelle is exposed to a side of childrearing
that the average person possibly never sees.)

ETHrelg

SECmtrl

SECchld

FAMpatt

SECchld

I had someone call me up and crying hysterically
because she was accused of punching her kid in a
supermarket and a social worker was coming (to her
house) and she wanted to know what to do. She didn't
know who it was (that made the complaint). She denied
it up and down. I said, "Let them (the social worker)
in. Straighten up the house, have the kids clean and
let them in, the sooner you let them in the quicker
you'll be exonerated and the quicker it will be done."

SECchld

That's exactly what happened. Some person she didn't know (made the complaint). Very scary.

So you're not just dealing with the pressure of being a Jewish mother (I do not think she is referring to the stereotyped Jewish mother, I think she is referring to herself as a Jewish woman who happens to be a mother), being a Jewish professional, you have pressure of society not only to succeed, but they're watching your kids. People who don't have children have no idea. My oldest is only six, so I don't know if this is something that goes way way back.

ETHchld

ETHcarr

SECsucc

SECchld

VALprob

I had a woman come in here recently and she got in a car accident. The person that hit her said if my client reports it to the insurance company, then the other party threatened to call DSS on my client, for no reason at all, and she did. People actually do this. I was stunned. So you have all these other things that float around that you don't ever hear about, but that I get exposed to through my business. But, I mean, who would know? So if someone has a vendetta, they might cause trouble with social services, horrible isn't it? And DSS has to investigate it. They'll send you a note that says they have to investigate a complaint, and they keep it on the books for a year. If it's unsupported they keep it on the books for a year. Unfortunately a lot of people don't know that if they slap their kid in the wrong place at the wrong time or if someone becomes really vicious and angry, you can end up with the Department of Social Services on your neck. Very

SECchld

very scary. This is one more thing to deal with, your religion, and work and DSS...	MRLneg
When my kids go out the door, they have to look perfect all the time and it's pressure. I was brought up, if you're going to play outside, wear an old, clean thing. Unless they are right in our yard, I gave away tons on old clothes that had a stain, I was scared, very frightening.	SECchld FAMpatt SECexpc
Your supposed to be perfect. Well, women, I believe, feel a need to achieve success in every aspect anyway. I don't know if it's from society, or what but...So you're trying to be a superwoman, to be redundant, and most human beings can't do that. You just can't, we're only human, and the body will break down mentally, physically or both.	VALperf VALsucc SECsucc SUCCsupr VCLARcnsq
And that's what I've learnt and that's why I've cut down (on the hours I work). I don't make a lot of money right now, but I figure once both kids are in school, I turn away business (now), people like me, they know I'm honest and hardworking, but I can't deal with it (full time work). Right now, for the summer, I'm working three full afternoons and some mornings I bring my daughter, about 25 hours. My son's at the YMCA. During the school year I'll be working three full days a week and more. My secretary babysits my kids if I bring them into the office, we're very close friends and she's a doll. She's here from 9 to 2 and if I ask her to watch the kids for a half hour she does not get offended and she'll do it, and I can make legal calls and whatever. But they're (the children) not with babysitters all the time, they're with me a	COPadjt VALmony WCDsucc VALself COPflex COPchld COPchld COPfrnd

lot and they like it and they need me. (Other than
your secretary and occasional babysitters, what other
support do you have?) I have no support system. My
husband and I have no support system at all. I have
to hire people for support. (She explains off tape
that her sister, who is a single parent, relies on her
father to babysit a few days a week, and the
grandfather simply doesn't have the energy/strength
left to babysit for Michelle's kids also.)

-COPchld

COPchld

My father does help me with the law practice,
he's of counsel (as a lawyer), but I do run the
practice. So the support system that I would like
(dad helping) I am denied because he just can't
babysit four children. My mother will not help either
one of us at all. My mother-in-law is in a nursing
home and my father-in-law is dead. (Are your parents
still together?) Yes, but my mother does not help
either my sister nor I, she's just not the traditional
Jewish mother. So what can you do? That lack of a
support system is real tough. I will say this, and
it's really upsetting, I've met women who snootily say
"I won't leave my children with anyone but my mother."
Well, some of us don't have a mother to leave our
children with, some of us don't have the option of a
martyred mother who'll watch our children everyday.
And it's very unfair of other women to judge women who
can't rely on family, some of us don't have sisters or
mothers or fathers that will do this for us and I run
into that and it's very frustrating. And there are
people that look down on mothers that leave their kids

MRLcop

-COPchld

-STRmom

VALchld

-COPchld

in daycare; they have a snotty attitude and they look down on mothers that use daycare, because they're fortunate to have a sister or mother or best friend that will provide childcare for peanuts or for nothing, well aren't they lucky (sarcastic).

And women judge each other, women are at each other's throats. You have pressure from other women. Some women judge you to be a rotten mother if you're not home with your children all day, end of story. Then there are other women who work like you, but say you're not a good mother because you hire someone for childcare, while they're lucky to have family to do it for them. It's very unfair because not everyone has that option. So you have women against women.

SECsucc

SECfam

Also in business, women cut each other's throats in business. Women are not cohesive and supportive of each other, they are not. Some are, I have some wonderful friends, but as a rule, if it's not your close friend, you're going to get stabbed in the back a lot, it's sad. Men learn through sports and business that they can have a tiff and get over it. Women are catty, sometimes, and very judgmental. The men are more career oriented in that work, work, work and they don't care if there are dustballs under the bed. Whereas a woman is work, work, work, and if there are dustballs under the bed and I've got to vacuum and we're doing it all. Not everyone can afford housekeepers, or weekly, especially in this economy. You're trying to do it all, it's too much.

WCDbarr

VALhome

MRLneg

-COPhome

My value of success is if I can be a great lawyer and a great mother that's success. And the

VALsucc

problem I have with my husband is money is success to him and that's where we've had some battles because he thought, and I didn't realize this, he was very supportive when I went to law school but I didn't understand that he was looking for the big bucks. We never discussed it because I never was looking for the big bucks. I wanted to help people. So to me I'm successful. I have people send me thank you notes for such a good job that I do, sometimes I get liquor, flowers, candy, sometimes, not all the time, but on top of being paid I get thank you notes and gifts. I get paid, but I'm not doing a big enough practice to make big money because I'm curtailing my practice to be with my family. I want to be a real good lawyer and a real good mother so I'm not taking on a lot of things, and my husband gets frustrated because success to him is making money. So there is a difference. To me, if my kids are happy and healthy and joke around and I have happy children and happy clients then I'm successful. I would like to make more money, sure, but I feel that they need me more now, and as they're older, as I said, I can do more work, whereas my husband and I have had battles because he'll say "Why don't you do a trust?" and I'll say, "I don't do trusts." or "Why don't you do that divorce?" and I'll say, "I don't do divorces." We argue because he sees dollar signs and I see aggravation. And I can't take it. The aggravation that I take is what I want to take, I'm not going to take on extra. I practice mostly civil law, wills, probate, corporate, slips and falls, personal injury, that type of law. I have done

-VALmony

VCLARcnsq

VALself

COPadjt

MRLpos

VALdiff

VALsucc

VALmony

VALchld

VAlexpc

-VALmony

VCLARfree

WCDoptn

two criminal cases, but I don't usually do them	WCDbarr
because I like someone to work with and I don't have	
anyone right now. My father doesn't like criminal law	WCDneed
so he doesn't want to get involved in it. If I could	
get another lawyer in this office, I did have someone	
but it didn't work out because her husband (the other	
lawyer's husband) made his wife leave the practice (an	
interesting commentary in light of this research). If	VCLARalt
I had another lawyer in here to work with me I would	VCLARcnsq
take on more. But it's too hard right now. This may	COPadjt
be temporary, when my children are both in school,	
which is another two years, I'm willing to consider	VALself
doing more, absolutely, I'm not lazy.	VALchld

But the children need me so much. My daughter is extremely devoted to me. My son is an adventurer, he'll go here, go there, he's gone. My daughter wants "Mommy," hanging on my skirt, on my leg. Unbelievable. They both love me but one's more adventurous and the other is like "I want my mother." So there's that to deal with.

I think it's important to stress the adoptive	
issue to the kids, also. I want my kids to, when they	
grow up, not turn to me and say, "What'd you adopt me	
for, you were never there." I want to be able to say,	
"Hey, remember when you had the chicken pox, I stayed	MRLpos
home from work all week," which I did for both of them	
last year. Did they get it (chicken pox) together?	
No, first my son had it for a week and I stayed home,	
then a week went by, then she got it and I stayed home	
another week. When they're sick I stay home with	
them. There's no babysitter, no nanny, there's mommy.	MRLpos

They know they're adopted but I don't think they understand it that well. I want to be able to say, "Hey kid, your mother was there with you." I feel the adoptive issue does put a new twist on it, yes I do. VALexcl

I feel more obligated to be with them than a biological parent even. I feel that when they go through that biological stuff I want to be able to say, "Hey, I was a mother to you just like a biological mother. I was here for you." I think that's real important. So I feel a lot of stress from that, the adoptive issue. Very stressed from that. I VALexcl

feel I have to do more, or at least the same. I have to say, "I'm going to be with you when you need me." I spend a lot of time with my kids, a lot. Matter of fact, I've been missing my son, he's going to the Y, see, I don't allow my kids to play in the street and a VALchld

lot of the parents in this town do. I have sent him to the Y everyday and I miss him, but he's having a ball. Because he has little children to play with all day long. He's six. If I kept him home two days a week with me, what would he do? Be fighting with his sister all day? I think he needs that time away from his sister to get individualized attention without his sister clambering for attention. So that's what we did. But I've been missing him (laughs). It's a healthy separation though, and he's a really smart kid. We're very fortunate, somehow we managed to get not only two really good kids, but they're really bright. I have told them from day one that they are adopted so that is not an issue. Everyone of our family and friends knows, though I didn't tell

VCLARpub

everyone at school, everyone's been wonderful and supportive, so we have no problem with that. It's working out real good and they're good kids. But VALchld there's pressure there, that's an added thing, when's that going to blow up, the whole adoptive question. When they get older are they going to start "Who was my biological parent? What were they like? Why did they give me up?" Aaaaagh. It isn't inevitable, some children go through it and there's no way to know. There's no way to know until they hit, usually it bursts out in teenage years cause that's adolescent crisis anyway. So, I'm not trying to have a self fulfilling prophecy, I'm not trying to make it happen, but I'm just aware it could. So it's like another little balloon that could burst. I may be fortunate, VALsucc I truly believe that I've bonded with them so well that I'm hoping and praying that they'll handle it well, but I really don't know. Because, when you get VCLARcnsq the adoptive information you pray it's accurate, but you don't know, so who the heck knows what will happen?

But, they know they're adopted, they know about how I VALeduc couldn't have babies and how I lost my babies. I tell them everything, they know about sex, about a lot of stuff. And they seem very well rounded and happy. VALself Hey, you do the best you can, I'm not a psychiatrist, RFLXawre and I just try to be intelligent. I do think I have common sense, and sometimes you need more of that than VALchld genius, and I'm hoping that will see me through. But I can't picture my life without my kids, can't picture it.

(What's your inner drive, what's your motivation?) I don't do it all anymore. By cutting down to a part time week it has helped me tremendously mentally and physically. I'll give you an example. I had a horrible time keeping up with my home (cleaning). It was driving me crazy. I made my husband redo it, I said, "I can't live like this, it needs to be updated." It's so pretty now. I go in, I open the door, it's beautiful. I keep the downstairs beautiful. The upstairs gets messy but I have a den upstairs. The downstairs, I could bring someone over anytime, and my living room and dining room are beautiful. It's off limits (living room and dining room), the children are not allowed in there without the parents. So if you came in I would never have to panic. It's beautiful, if I do say so myself, I'm very pleased.

-SUCCsupr

COPadjt

VALhome

I cut down on work now when I have to clean. I don't spend my nights or weekends (cleaning). If I'm home on Tuesday or Thursday I'll do it (clean). I don't have this horrible push to clean on my off time, but I don't work full time, so I don't make as much money, but I'm more calm. It's really helped me. You know, the money situation, we don't have as much as we might have, but I'm happier. I am happier. My children are happier. I'm not yelling at them as much. You know?

COPflex

VALhome

VALmony

VALself

POL-CalmHstl

(How has your husband been now that you have kids?) He's not a help. I read an article recently and it said that two of the biggest fights that married people have are money and housework, not sex.

-COPhusb

Money and housework, it is a very common problem. The	VALmony
women, of all religions, do a disproportionate share	VALhome
of the housework and it's a big bone of contention.	VALrole
Very common.	
I do read a lot. My father taught me how to	
read. I can read fast, and I read everything, and I	VALeduc
read a lot of articles, including the Lawyers Weekly	
every week. They did a study on women attorneys and,	
to the best of my recollection, their study claimed	
that more women lawyers than men lawyers are single,	
childless or divorced and I think this tells you	WCDbarr
something about our society and about what women are	
doing. I think it's very sad that women attorneys	SECrole
have to give up a life to be a lawyer, and I think	
it's wrong and I refuse to do it. I will not be	
married to my career and have nobody to love me or	
nobody to love. Men can have a career, why can't I?	MRLpos
But the lack of help in the house is one of the	
reasons women are being undermined; they are getting	-COPhome
physically and mentally exhausted. It's too much.	
	POL-EngyExhs
(What do you think would support the multiple	
role lifestyle?) More daycare options for people.	
The daycare situation is abysmal. There have been	
studies done which I have read that say that the	-SECchld
United States of America is one of worst modern,	-COPchld
industrialized countries regarding childcare and leave	
for parents. This has been documented and you can	
find it in various articles. The daycare situation	
and the leave situation for both moms and dads is	
horrible.	

Also, it seems, my experience, from what I hear	
and from what I've experienced, men do not help women	-COPhusb
in the home and that is driving women right up the	-COPhome
walls. We're obligated to have clean children and	VALrole
clean home and yet we have to do it all ourselves.	
Does it not benefit the husband to have a clean	
refrigerator and clean clothes and clean children?	
And yet they do not appreciate it, I feel they could	-VALappr
care less, it's very frustrating. Because the home is	
a reflection of your values and yourself, and it's	VALgen
dumped on most women that I know. It's unfair.	VALrole
Society does it, make men be macho, drink beer and	SECrole
watch the game. Well, it can be macho to help your	
wife do some laundry and vacuum the house.	

It's mothers, too. Sorry moms, but there's some	FAMpatt
mom bashing going to go on here. Some mothers, they	
love their sons, they hug them, kiss them, and bring	
them up like little princeling. Then the little	
princeling get married and the women are screwed. I	
believe that many mothers cater to their sons too much	VALrole
and they don't teach their sons to make a bed, cook a	
meal, vacuum the house, and the sons grow up, get	
married, and expect the same princeling treatment.	
I'm not blaming this on Jewish mothers, I'm sure there	STRmom
are other mothers that do this too, I just happen to	
be married to a Jewish guy. So that's my experience,	
and I knew him for years before we were married, and I	
know how his mother was, and she catered to him in	
every way, they didn't have a lot of money, but she	
did everything for him; he could sit in front of the	
fridge and say, "Mom, get me a glass of milk" and she	

would do it. I think it's horrible and I think women ought to wake up and start educating their sons. If you can't get your husband educated, you can educate your child.

-VALrole

I think a lot of women, I know myself, have a resentment to the husband when you're running a career and taking care of your kids and cleaning the house, the resentment, in my opinion, can boil over into your romantic and sexual life with your husband, I know it does with me and I'd be surprised if it doesn't with other women. How can you feel sexy and romantic when your exhausted from working the entire day, taking care of the family and then cleaning the house from top to bottom without any help? So the men better wake up and smell the roses.

MRLneg

-COPhusb

I'm not a psychiatrist or psychologist but I have noticed lately that in family and friendships that I'm seeing a lot of people having nervous breakdowns. I know of three people in the past year and it's scary to me. I think the societal pressures are getting to them. Two are women and one's a man, and I think the lack of support systems and the demands by our society are pushing people over the brink and out of the three of them no one would have expected this. None of them had a mental health history that I know of that would have indicated a nervous breakdown and all three were hospitalized for long periods of time. In every case it seemed that they were functioning, functioning, functioning as professionals, and then they cracked. It's very scary to me because no one knew and no one saw it coming. I

SECsucc

-MRLcop

SECexpc

POL-ExhlStrs

think that's becoming more common; I mean for me to know three people like that all in one year? That's a lot. I think that there's a mental health issue here and I think women are being pushed beyond the brink.

SECexpc

The other thing I didn't get into which I want to mention, and it may seem peripheral, but I have noticed that the crime rate against women, especially rapes, have increased astronomically. We have the highest volume in the world. I think women are afraid because of the fear of rape. You have to be afraid to go anywhere and do anything. The incidence of rape is tremendous. Being a female you not only worry about family and children, you have to lock your door all the time and not be out at the mall late at night and worry about some God-damn rapist. I don't say that I dwell on it, but it's another pressure, it's one more thing. It's another pressure. We're not free in this society, women are not free, women are chained.

POL-SecrRisk

-VCLARfree

There are no equal rights for women. There will not be equal rights for women until men treat us equally and respect us when we nurture our children and stay home, whether we're working full time or whatever, when we get a little respect because we stay home with our kids because they're sick or we vacuumed the house and keep it clean and keep our kids clean and cook nutritious meals. Where's the respect for it? Women's work is not respected. Sure, we might be respected as being a teacher, or doctor or lawyer, but the other stuff we do, there's no respect. How many husbands say, "Gee the house looks beautiful, you look great, I appreciate what you do?" I don't hear it. I

-VALequi

VALrole

-VALchld

-VALmrl

-VALappr

-VALhome

-VALmrl

-COPhusb

wonder if anyone else does. I don't know. I don't mean that he (my husband) talks down to me and says "you're scum" what I mean is there's no appreciation. When I say respect I term it with appreciation. To me appreciation and respect are hand in hand. At least if your husband comes home and says "Boy, this was a great meal and the house looks great and I know you have a lot of pressure and I appreciate it." You know how many women would love to hear that? I don't know many women that get that. Maybe they do and I don't know about it, and I'm jealous if they do. But I suspect I'm not the only one. (How do you negotiate that with your husband?) We fight. We fight a lot. I'm very combative and he's not. It's battles. That's why he fixed the house, because I said, "If you don't make it at least easier for me to take care of then I don't know what I'm going to do but it's not going to be nice." And that helped me a lot, because now when I do clean, it's easier. It's clean and pretty and there's new wallpaper and nice carpeting and it's easier to take care of. I still resent that I'm the only one doing it, but it's easier. And it looks so much better. I enjoy it more. I may not like the cleaning, but when it's done it's so enjoyable. I open the front door when I come home from work and my front hall is lovely, neat, pretty, clean, new. I put doors up in my living room and dining room and it's the only way, it's wonderful (the children are not allowed in these rooms unsupervised). Anyone can drop in at any time (and it's clean and orderly). My children are not deprived, they have a

-VALappr

VCLARpub

VALhome

-COPhusb

-VALhome

backyard, a swimming pool and a den. They each have	VALmtrl
their own bedroom, it's a large house and we have a	
finished third floor. There's plenty of room and I	
wouldn't want you to think that they're deprived in	
any way (because they are not allowed in the living	
and dining rooms), they are not (deprived). But, it	
helps me, because I know that no matter who pops in on	VALhome
me, there are two rooms they can be ushered into, and	
I never have to worry. It helped me a lot. If the	
upstairs is a little messy, so what. But I think that	-VALhome
a lot of the problems we professional women have is	
that I don't see the husbands helping, I really don't.	-COPhusb
Most people I know, their husbands don't appreciate, I	-VALappr
have many friends who feel the same way. But I don't	
think they are as virulent about it as I am. I'm very	
strident about it, which doesn't make my husband	
happy, which is why he fixed the house, to shut me up.	RFLXdimn
It doesn't help totally, but most of it is clean and	
neat and easier to cope with. Every battle was worth	VCLARpub
it.	

We're thinking of putting our house on the	VALmtrl
market, and what could be more wonderful than when the	
broker came in, who had been here two years ago and	
thought the house needed work when my husband wouldn't	
do it, and said "You did everything beautifully, just	VALhome
a few things and I think you can get a good amount of	
money and you might be able to move." I felt	VALmony
wonderful. That all that aggravation paid off, she	
said she couldn't believe it (the improvements to the	
house) and it made me feel validated because she has	
to deal with what's going to sell and to have a	VALappr

professional say it's wonderful and beautiful is very complementary. It made me feel good. My husband said we're wasting money and we don't need to do it (home improvements) and I said like "Shut-up. You don't do anything around here, at least let me make it pretty." And some of it was very expensive but I felt it was necessary. Of course now I feeling more kindly toward him (her husband) because now he's telling me maybe we can try to move if the house will sell and I'm very happy about it. Because I feel I'm at the time and I have to make a move now. I'm getting older, I'm not going to move when I'm 55 years old, I want to move when I'm 40 and I want to move while my children are young so they can enjoy meeting new friends and go in their back yard. Later on it will be a waste, so why bother. So I'm feeling a little bit more charitable to him today.

-COPhusb

VALhome

VALmony

(Together we review the Values Clarification bullseye graphic. Looking at the Values Clarification in the center, is there anything about being a wife, mother or career woman that jumps out at you as you look at these different words?) Regarding public affirmation, people know that I'm an attorney, but I run into women who make the comment, "only a mother can take care of her kid, mothers should be home with their kids" and you get negativism, it's not always a positive response. I had someone actually say to me, "No one takes care of the kid like their own mother." Quote, unquote. By a woman I didn't even know me from a hole in the head. At a dance class, and she threw that out to me. Someone must have told her I was a

VCLARpub

SECchld

WCDbarr

lawyer. My first reaction was that she's a jerk, and my second reaction was the hell with her, I don't know her from a hole in the head.

Everything I chose, having kids, being a lawyer, I chose being a lawyer because my father, he thought I could do it, my father had confidence in me. Free choice, I chose to be a lawyer, nobody pushed me. I chose to have children, nobody pushed me. I chose.

I'm just resentful of the lack of support by society, by my husband, the lack of daycare, all these kinds of problems. They are consequences. (Would you say that you were aware of these consequences before you

embarked on these roles?) I knew it wouldn't be easy.

I've always had a level head on my shoulders. I wasn't in the dream clouds. But, you think your

husband's going to be more supportive. (So you chose your husband freely and you chose to get married freely, you really didn't know that one of the consequences was that he wouldn't be so helpful?) No, because he got worse.

See, the longer we were married the worse he got, he didn't improve, he got worse. So, plus he left his job to have a private practice as a CPA, so I didn't know he'd be working seven days and six nights from December to April. I had no way of knowing that because when we got married he was an accountant, then he sold books, and he became a CPA which he always said he would do but he never did, so there was no way to foresee his lack of accessibility. There was no way to know that, it was a ramification I don't think I could have anticipated.

VCLARfree

FAMpatt

-SECmrl

-COPhusb

-SECchld

VCLARcnsq

VALself

COPhusb

VCLARcnsq

(Is your career something that you prize and	
cherish?) No, I don't prize and cherish it. I'm	
pleased with myself that I did so well that I passed	WCDsucc
the bar the first time. I feel intellectually I	VALself
challenged myself the best that I could be, I couldn't	RFLXdimn
be a brain surgeon, I couldn't be a doctor, a lawyer's	WCDbarr
probably one of the best, best things I could ever do.	
I'm very proud of myself that I was smart enough to do	RFLXdimn
it. But I find it very frustrating. I don't cherish	POL-ExhlStrs
it. It doesn't bring me the happiness that I would	
like. I think if I had more help at home, I might be	COPhome
able to value my work rewards more. It's a balancing	VALcarr
act. (Is there anything that you do prize and	
cherish?) I love my kids, I love my kids, I love to	VCLARprz
do things with my kids, I love to have people over, I	
love to cook, I love to sew, when work goes well I	VALhome
love it, when I settle a case and the client sends me	VALcarr
a basket of fruit and writes me a beautiful note, I	
love. But when I'm frustrated with work and	MRLneg
frustrated with the house, it's two frustrations. And	
trying to bring your kids up right, it's brutal.	
Because I'm trying to bring them up right. It's hard.	
(Finally, when you superimpose the idea of being	
a Jewish women on top of the graphic, what does that	
make you think of?) See, religion in my heart, I	ETHrelg
don't do a lot of practicing in the synagogues. I'm	
Jewish, I tell everybody, I keep kosher, I don't go to	VCLARpub
temple a lot, I try to instill some Jewish values - be	VCLARactn
a good person, treat people well, stuff like that. I	ETHgen
don't know if it's just Jewish, I think it's more of a	
humanistic approach. But I don't see anything in	

Judaism that's bad, I think it has good values about family, cherish your family, I think that's real important. (This was an appropriate and comfortable place to end this interview.)

ETHfam

APPENDIX H

CODED VERBATIM TRANSCRIPT - SHARON

I was initially trained as a dental health educator and dental hygienist and spent the first fifteen years after college working in those two capacities. Then the last fifteen years I have basically been in real estate in combination with doing bookkeeping.

The initial ten of those last fifteen I developed and ran a residential and commercial rental division for a full service agency here in town. The last five years I started my own real estate management business which I do on my own from the house.

Then I got involved doing bookkeeping for various individuals and organizations. So I've been self employed in real estate management and bookkeeping. I manage properties for individuals who live out of the area and it's a combination of people who own these multifamily homes for investment and also single family homes. I do everything, a total package, I am the sole contact. I collect the rent, pay the bills, I'm on twenty four hour maintenance call, I have two maintenance men that work for me. The owners basically leave with total peace of mind and hopefully don't have to think about what's happening with their property. Essentially, it's the same thing with the apartment buildings, I do the same thing. I have ten properties I manage at present. That's about the maximum I feel I can handle. The

properties that I manage are very high qualities, and that in itself eliminates a lot of headaches. To a large extent they run themselves because they are good properties, maintenance wise, they are well maintained, and they attract a good quality tenant. The beginning of every month I'm very busy because that's when I collect all the rents, pay the bills, and make deposits. The rest of the time it's somewhat unpredictable. The only thing that becomes at all time consuming is either if a property is turning over and I have to find a new tenant or if there's an emergency situation. I honestly couldn't tell you how much time it takes, I've never really sat down and averaged out the time, probably on the average it's 10 hours a week.

RFLXdimn

COPques

(You also do bookkeeping, tell me about that.)

The bookkeeping grew out of this real estate management to a large extent. What happened was, there was a very circuitous route that it all took and it bewilders me to this day how I got myself into all of this (laughs). Which is what usually happens in my life, somehow I back myself into these situations without fully, you know, consciously working toward it. I was doing the bookkeeping for the management (real estate management) and I realized I needed some computer skills. And I was feeling like I was back in the dark ages because I was afraid even to turn the machine on, and we've had one in the house for years, and the kids use it. I was just feeling very stupid.

RFLXques

-VCLARcnsq

WCDeduc

RFLXdimn

So I signed up for an introductory computer class over at a local business school. And I went

through their forty hour program and it was a tremendous help. It (the course) alleviated all of my fears and the unknown of this little puzzling machine and I did learn a lot of basics. After I finished that program the owner and director of the school asked me if she, we had become friendly at that point and she knew about the management business and my bookkeeping, she asked me if I was interested in working for her.

WCDoptn

She had just lost her bookkeeper. I told her that I never had, don't have any formalized bookkeeping skills and she assured me that it really was very simple and that the bottom line with bookkeeping is that everyone has their own system and you just plug into it. So I jumped in feet first. I've been at that for about four years, one day a week, about five hours.

POLIntlSmpl

-VCLARcnsq

The director of the school also has a temporary employment service that's part and parcel of her business as well as a secretarial service. She, in turn, referred me out to various clients that were calling her about bookkeeping, if she offered any bookkeeping services. So for the last three years I've been doing bookkeeping privately in the home of a retired professor, I go maybe once every three months for a couple of hours, just to balance his checkbook and go through his accounts. That's how I got to the other organization I work for, a medium sized book company. The director of that business called the temp agency and inquired about the possibility of hiring a bookkeeper, and the woman who owns the temp

WCDoptn

WCDsucc

agency said, "I think I have the perfect woman," and she sent me over there (to the book company).

WCDbarr

I work there a day and a half a week, about 10 hours. It should be more (hours), it really should be. I keep thinking my schedule will lighten up and I can give it more time. Somehow I've managed to keep it working ok with the number of hours I'm putting in, but ideally it needs more hours. So that's the gist of what I'm doing right now. I probably work 20 hours a week. A lot of what I do with the management is over the telephone from home. (I'm getting the clear impression that she doesn't really count this as work, although it clearly is.) Cause I put in two to two and a half days a week working out of the home.

RFLXdimn

(Tell me about your educational background.) I have a bachelors, a BS degree in dental health education from Columbia University. I did two years at the University of Pennsylvania at the Dental School and I came out with a Certificate of Proficiency in Dental Hygiene which restricted me to doing dental hygiene in a private office setting. I didn't want to be restricted to that, so I then went on to Columbia and got my additional two years of liberal arts so I came out with an undergraduate degree but my area of specialization was dental health education so I was able to teach.

WCDeduc

WCDbarr

WCDeduc

WCDoptn

So I then worked in the private school system in New York as a dental health education teacher for three and a half years and I worked Saturday's in a private practice doing dental hygiene. We then moved to Massachusetts and I got a job teaching part time at

Springfield Community College teaching in the Dental Hygiene Department. I was teaching college students how to do dental hygiene, I was teaching college courses, anatomy, physiology, those sorts of things. That part time position then got eliminated by a full time position and I didn't want to commit to full time.	WCDbarr COPflex
So then I just, that's when the kids were young, so I limited myself to just plugging in to very minimal part time jobs in private offices around the area, on a subbing basis or filling in for vacations, that kind of stuff. That was fine, got me out of the house, kept my hands skilled and gave me some pocket money to call my own. Then I decided that I really was just not enthused about it any more and the prospect of being, knowing that every Thursday for the next umpteen weeks I was going to be restricted to the two by four cubicle even if the kids got sick, you can't cancel all those patients on the spur of the moment. It just didn't fit with my lifestyle anymore, I needed more flexibility than that. That's when I had my second one, he was an infant at the time. So I decided to get my real estate license because I could go to school at night. It was a short term course and I'd have it in my pocket for a rainy day. I had no intention of doing anything with it. It was an excuse to get out of the house, this kid never stops screaming (laughs) I couldn't stand it anymore.	COPadjt -VALhome WCDskll VALmony WCDbarr COPchld MRLneg COPflex WCDoptn -WCDoptn -VALhom -VALchld POLWorkChld
So I went and I got my real estate license. No sooner did I get it than a friend from town called me and said, "I heard you got your real estate license.	WCDoptn

I'm going to open up my own agency, do you want to come join me.?" Well I don't know how to say no, so I said, "OK, but on a very part time basis." So he said "Fine, I understand." He had little kids of his own and he said, "I'm just getting started up and I'm not going to need more than part time. My business doesn't bring in that kind of traffic." So he told me to come in and plug in whatever you want. That lasted for a year and a half at which point he, unfortunately, ended up closing his office.

RFLXdimn

COPflex

WCDskll

I had developed some skills. I realized I did not like sales. I did not like that experience, it was very disillusioning. I didn't like dealing with people under those circumstances. It was very cut throat, very competitive. I don't mind the competitiveness of it, I just don't like the cut throat part. I had kind of backed my way into rentals because I was there over a block (of time) during the summer where the phone never stopped ringing, people asking, "Do you handle rentals?"

RFLXawre

WCDoptn

RFLXdimn

In my typical fashion, not knowing what the hell I was doing, I told them, "Sure we handle rentals." The next thing I knew I was handling rentals. It was a real trial by fire to get going, on the job kind of training, but it was tremendously successful, just the hottest thing going.

WCDeduc

WCDsucc

By the time he closed his doors a year and a half later I had developed a reputation and had a very marketable skill and I went off peddling myself to some of the other local agencies because very few of them had rental departments. I ended up right down

WCDskll

the road from a realty office. I went into them and	VALindp
said, "I want to start a division, but you have to	VALself
give me total control. Let me do my thing, my way, I	
know what I'm doing." So they entrusted me with it	
and I was there for seven years. We were on a real	
roll, a major league roll.	MRLcop

It was great but the problem was, the reason why	
it worked for me: (A) I had people working for me and	COPflex
people backing me up, (B) I could do a lot of it at	
home over the telephone and (C) I could schedule my	
appointments according to what was convenient for me.	
When I knew I was going to be out doing errands and	
chauffeuring around the kids I would schedule my	MRLneg
appointments around that. That's what made it work.	
The down side was the phone was forever ringing, off	WCDbarr
the hook, and it really got to me, it was a major	
intrusion into the home. The family really started to	POLWorkChld
bitterly resent it, that even when I was home I was	WCDsucc
very preoccupied. But the momentum was carrying me.	PROTYcarr
The taste of success was so nice that I just couldn't	
dream of letting it go.	VALchld

Then we finally reached kind of a crisis point	
where my eldest son, we needed to look at schools	
(colleges) and that had to be done over the summer	-COPhusb
prior to the fall when he'd be making applications.	VALeduc
My husband didn't have the luxury of taking off any	
time to make the rounds (to the colleges) and the	
summer for me was the absolute busiest time. So we	
sat down and had a heart to heart talk and I realized	PROTYfam
that my son was really my priority and that for the	VALmony
kind of money we were going to be investing in his	

college education, that we couldn't afford to be
flippant about where he was going. So that was kind
of the impetus that I needed to resign. I knew
ultimately it was for my own good and for the family
because I was running myself ragged, just wearing
myself out. It was working a hardship on everybody.
But as I said, I just, I didn't have the where-with-
all to leave it until it came to a head at this point.

WCDbarr
RFLXawre
POLEngyExhs

(Because of your role as a wife and a mother,
and what you wanted for your family and son, you left
a successful position?) I truly believe that if I
didn't have that obligation, I'm not saying if I
wasn't a mother or if circumstances were different, if
I didn't have that obligation, wasn't as needed at
home, that this could have snowballed even further,
that I could have opened up even other offices. I
truly was the forerunner in this area. I had real
estate agents calling me from Springfield asking me if
I would take on properties down there (20 miles away).
I was being polled: Holyoke, Springfield, agents were
calling me, "Can you do this, can you do that..." I
could have been all over kingdom come -- Greenfield,
and at one point I was attempting even the hill towns
in my craziness. I was on such a trip here, in my
craziness, that I really started to do something about
this, then I realized, you are insane. It's just
getting beyond you, you are insane. You're really
letting it get out of control.

MRLneg
WCDbarr
WCDsucc
RFLXdimn
POLExhlStrs

(Where do you suppose that comes from?) That
drive? (Yes, what is it in your background, what
messages came from your parents?) I come from a very

FAMpatt

very high functioning family. In fact my son said to	
me the other day, the eldest, he said to me because we	
were in this mode planning an anniversary party, we	
were trying to do a lot of personalized stuff and he	
was trying to write a play. He's the eldest of ten	VALchld
grandchildren and he was writing a play trying to	
incorporate the whole family. He's done extremely	FAMPatt
well for himself after having had a tough couple of	
years emotionally and he said to me, "You know, this	VALsucc
is one hell of a family to live up to" (laughs). (Why	
is that?) Everybody is just high functioning. My	
father has been tremendously successful. My mother in	
her own right has done her own thing and has	VALmarr
established a name for herself. I'm the eldest of	VALsucc
four siblings and then each of us has gone on to marry	
somebody that has been very high functioning. I'm	
happy to elaborate at what ever point you want, but	
that's the kind of family it is.	VALcarr

(So that message, the drive, has come through	
your family?) It's a strong work ethic. (Where does	VALmarr
that strong work ethic come from, do you think there's	
something in your Jewish..) My husband brings it too	VALsucc
from a very different perspective. (What does success	VALself
mean to you?) Success to me means having a sense of	VALappr
self, a sense of personal satisfaction, that you've	
accomplished something that's noteworthy, earning a	VALmtrl
name and a good reputation, accomplishing something	
worthwhile. It does not, the material part of it is	
nice, but that's really not the bottom line. That's	
kind of the fringe benefit. (So success is who you	VALself
are?) Yes. Being well respected, being known as	VALappr

being a very capable person, that you can be asked to do something and know that the end result will be what's asked. VALsucc

(What kind of messages did you get from your parents about your education?) They never verbalized it to a great extent, but it was really by example I guess. They were both committed to very different things. My mother came from a very religious background and her whole thrust has been Jewish education. She has been a religious school teacher for fifty years. I grew up in a household where there was a steady stream of students around the clock coming through the house at any given hour for private tutorial, lessons in preparation for Bar or Bat Mitzvah, and we weren't a particularly religious household, this is all reformed, we were raised reformed. There was always a shabbos dinner with candles. We were observant of the holidays but on a reform basis, it was very consistent, very family oriented. My mother is still local. She's a very strong matriarch (laughs) so I haven't really needed to make the holidays at my house because we all congregate down there (at my mother's house). Their house is still the focus of all the holiday celebrations. ETHfam

I don't observe shabbos. We do observe the holidays. My children did go all the way through religious schools. My sons were bar mitzvah, so to that extent, we observe Judaism. ETHeduc

(I'm wondering, again, where your drive comes from?) I think the bottom line to any sense of drive

is being blessed with energy (laughs) and fortitude,	VALself
and I do have that. I almost find that I have too	
much energy. I take on too much because I don't tire	POLExhlStrs
easily. I guess I was just instilled with a very	
strong ego and a sense of self confidence and I guess	VALself
I've been really fortunate. I've always succeeded in	
anything I've taken on and that's just spurred me on	VALsucc
for more. And I told you I don't know the word "No",	
"I can't". (Does that ever bother you?) It doesn't	
bother me other than I find myself getting into	
situations when I have time to stand back and reflect	
to myself "How the hell did I get here, why am I doing	RFLXdimn
this, what do I need this aggravation for?" (How do	POLExhlStrs
you answer yourself?) "Well you did it again Sharon.	
Well you got yourself into..." Just the fact that I	
never say no. I'm basically very optimistic and	
enthusiastic type of person. So I jump in feet first,	
ya I can do this, and then I'm hoping that with time,	RFLXawre
with age, I will learn to temper my ways a little bit,	
not trying to take on so much because I really do get	
myself into trouble, I stress myself out at times.	

I really get overloaded and I'll tell you the	
one major controlling factor in this, in my life, is	COPhusb
my husband. (That was my next question! So how do	
you cope with this?) He is a very.. I am.. in	
comparison to him I am a very out of control person.	RFLXdimn
We are the antithesis of each other. He is pretty	
private, fairly sedentary. I'm a people person. He's	VALsoc
very good with people but he doesn't seek them out; I	
seek them out, I need people. He's very content by	
himself and he's very demanding about his needs: Wants	

me around, wants privacy, wants to do things, wants to	
go places, and he really bitterly bitterly resents	
when I make commitments to things which conflict with	-COPhusb
private times. I've learned over the years that it's	
just not worth it incurring his wrath (laughs). Now	
I've gotten myself into situations where I've been	
torn and it's just not worth it. I truly enjoy those	
private times, I would much prefer those private	
times, but as I said, I kind of get out of control	RFLXdimn
sometimes and I lose sight of that and make	
commitments to things that I should not and then I'm	WCDbarr
posed with these complex (situations). I've learned	
to double check before hand to a certain extent.	VCLARcnsq
Right, or somehow dilute it. This is just an example,	
I was asked for a couple of years in a row to be on	
the board of the local Hadassah chapter (a woman's	
charitable organization devoted to Zionism). I kept	
saying no, no , no, I'll do anything else but, because	-VCLARpub
I knew it was going to lead to the presidency. I knew	
that was the last thing in the world that he (her	
husband) would want me to do because of the time	-COPhusb
commitment. I finally got backed into a corner last	-VCLARfree
year and I reluctantly agreed to it because there was	
truly nobody else out there and I didn't want to see	ETHcomm
the organization floundering. So I agreed to it (the	
presidency) only with the understanding that I could	COPflex
kind of do a presidium and call in two other people on	
a kind of unofficial presidium to work with me and	
that there were certain blocks of time that I would be	
totally unavailable to the Hadassah chapter. And it	
worked, it worked out fine. Like the whole month of	COPadjt

December through January 12th, because I knew this anniversary thing (party for her parents) was coming up, I said I'm unavailable and cannot do a thing (for Hadassah).

I'm learning to set limits. (Setting limits allows you to prioritize and do the things you want to do then, you're learning to say "sure" but with stipulations and setting limits?) Yes, but I learned the hard way. I'm not really anyone to build up a certain degree of martyrism. I don't need as much personal time as I think a lot of people do. I've also seen how unpredictable and unsure life can be. It's become more important than ever to have private time because to a large extent that's where your greatest amount of satisfaction is going to come from, the family.

RFLXawre

WCDneed

VALgen

VALfam

Developing some of your own skills, organization work, and work is not for ever, you really need time for yourself. You really need time for yourself to develop hobbies. When you get too over committed with all these things it eats up all your time.

VALself

(What do values mean to you, Jewish values, secular values, societal values?) They're really wrapped up all into one I think. You kind of just grow up with these instinctive values that you gain through osmosis from your upbringing and your observation of others. I've been instilled with hard work, being very honest, ethical, non-violence, that's a biggie for me having three sons, it just eats me up alive, it just seems to be inbred, this need for machoism that they just crave the toys, movies and the

VALbene

FAMPatt

VALcarr

VALgen

movies, I just can't bear it, I just can't bear it,
and they're constantly having a battle in this house.
I try, to a certain extent, to really restrict their
exposure to that kind of stuff. I can't listen to a
lot of the evening news, I just can't bear it. That's
all it is, it never changes, from one bad piece of
news to another. Anyway.. (What are some other
values that you grew up with?) Family, keeping the
family close, nurturing instincts, not being
materialistic, just kind of a quiet, a subtle way of
doing things. You don't need to toot your own horn, I
guess, to do things with bravado. If it's good it
will be noticed, if it's good and worthwhile it will
be noticed. To be somewhat self contained, though I
don't know if that's a personality trait or a value.
Not to be greedy, self-sufficient, self-contained.

VALfam

-VALmtrl

VALappr

VALexcl

VALmarr

FAMpatt

VALmarr

(Do you think your parents gave you the skills
to meet these values?) Yes, I got married young, I
got married when I was 21, and I left the house at 17
and got married at 21. So my mother, she's cute
(sarcastic), she kept saying, when she sees me doing
certain things with certain traits coming out she
says, "I don't know where this came from, you left me
so early. I didn't have enough time with you, where'd
this come from?!" (laughs). Maybe there's some truth
to that, so maybe that whatever else, you know, skills
and values I have, came from other directions, from
other places, and I think I have to say, since I was
married so young, in the early years I was so heavily
influenced by my husband because he seemed so much
older at the time. He's five years older than I am.

He was so directed, that whatever other values I have I think came from him. He's a really strong personality so I'm sure that that was the final molding ground, so to speak.

(Did you always know you'd get married, was it expected of you?) Yes, that was my generation. If you were not married or engaged by the time you were in college, you were an old maid (laughs). (Was it expected that you'd go to college? Work? How was that viewed in your family?) I'm the oldest of four children. I had to have some kind of a career, but I never felt tremendous pressure, pretty much anything that I wanted to do probably would have been alright. (Did your parents have any role in your choice of career?) Well, actually, I didn't know what I wanted. What ended up happening was my mother's brother was a dentist (laughs) and I went out and spent a summer vacation with him helping him in his office. He was the one who said, "You need to become a dental hygienist. It's a perfect profession for a woman." Meaning that it's something that I could do on a very part time basis, I could pick the days, and that it would work well with having a family, that's what he was getting at. I didn't know what I wanted, so this was a two year commitment. I was not a power intellect and it just seemed the easiest, it just, it just, my parents liked the idea and it gave me a profession. (Did you like the idea?) Yes (laughs). Well I was really free floating, you know, and there was nothing to object to.

VALrole

VALcarr

-VCLARalt

WCDoptn

WCDrole

COPflex

COPchld

COPhome

-VCLARalt

RFLXdimn

VALcarr

VCLARcnsq

(Looking back, would you say you chose it freely?) I didn't really give much thought to anything else. It was the best of what was out there (that she was exposed to). It just kind of fell into my lap. There was nothing to object to, there was nothing else I wanted any different. The only other thing, now that I think about it, that I had ever toyed with doing, was wanting to become a physical education teacher. I'm very athletic, but I decided, I decided that that wasn't good because phys ed teachers are too jocky. That's too jocky a profession for me and I didn't want to be too jocky.

VCLARalt

WCDbarr

VALeduc

So the idea that I could go to a college away from home, it was only two years, I found that very appealing, and that I could get out and earn some decent money, have a guaranteed job and earn some decent money, it gave me a kind of professional status. It was all very appealing. There was nothing else that I really knew that I wanted any differently (laughs). It sounded ok, it just sounded ok, so I did it.

VALindp

VALmony

VALcarr

(What were some of the consequences of selecting this career? You've already mentioned that it was a professional position with decent money..not necessarily negative!) It was guaranteed with decent money. I liked the idea that this one particular school that I applied to and got in to was housed with the dental school. And I knew I was going to be surrounded by a potential, you know, a lot of men (laughs) a lot of older men (laughs) which is exactly what worked in my favor (laughs). So there was some

WCDoptn

VALmony

VALmarr

degree of conniving-ness involved. (Where there any	VALcarr
women in the dental school?) Very few at the time. I	
knew I had to do something (have a career). I knew	
that was expected, but they (parents) were not making	RFLXdimn
any demands on me. In hindsight, I don't know if this	VALself
is important or not, I didn't have the confidence in	
my intellectual ability back then. I have self-	VALsucc
confidence. I have always been, kind of sought out	
situations where I could do things and be successful.	VALappr
I was secretary of my high school class, stuff like	RFLXdimn
that, where I could be recognized and whatnot, but I	
didn't have the self-confidence in my intellectual	
abilities. In hindsight I wished I pushed myself	WCDbarr
further and got myself into something that was more	
high powered. (Do you mean the real estate career or	
even more high powered?) Even more high powered.	WCDoptn
(What do you mean?) I would love to be in an	
executive position today. (Corporate?) Well maybe,	
something.. something along that line and that's not	VALfam
to say I couldn't have done that later on, but again,	WCDbarr
it just goes back to my family situation. I couldn't	VALchld
do it at the expense of my family. Because I had	-COPhusb
children right away, and because the children were	
spaced the way they were, and because my husband has a	
great need for privacy and home life, he's very much a	
home body, he's not one gallivanting around, during	
the week at meetings (herself), you know what I mean,	
it just did not lend itself at all any point in time.	VALself
Now I'm kind of beyond that. Now I'm starting	
to become selfish (laughs). (In terms of your own	WCDsucc
time?) Yes. It would have been nice. I think I	WCDbarr

really would have enjoyed it. I can also see the down side to it. (You feel you've gone beyond the point where having a high powered career is essential? Your happy with and proud of your career?) Yes, it's ok. I would still like to have kind of a, I don't know what to call it, I was going to say power status. That's not why I would do it. I still have this craving I guess, sometimes, for something with a little bit, I just don't realistically have how I could ever do it at this stage of my life (have a high powered career). I would never do it at the expense of my family.

WCDpowr

MRLneg

VALfam

-PROTYcarr

PROTYfam

(How would your rank being a wife, mother, career woman in order of importance to you?) Career would definitely be last. And I really can't separate out the wife and mother. They're equal, they're equal.

VCLARfree

(Together we discuss the Values Clarification graphic. We discuss how her involvement in Hadassah meets the Values Clarification criteria: Chose it freely, prize and cherish the work the organization does, publicly affirm your commitment and take repetitious action by holding the office of president, you knew the consequences of being involved included a drain on your time. The only area of the Values Clarification theory that is questionable is your choice to be active in Hadassah from among alternatives, because in this community there are few other Jewish women's organizations. When you think about your own background, education and life decisions, do you think you met the expectations that

VCLARprz

VCLARpub

VCLARactn

VCLARcnsq

-VCLARalt

FAMPatt

you and your family had?) My mother always worked. I	WCDskill
think she derived such a degree of satisfaction from	
it, in what she was doing, that I think it would be a	VCLARfree
matter of choice. They wanted me to have the skills	
for me to find the niche for myself to be able to do,	
but to be able to do it at free will. (To be able to	
do what you want? Do you think your parents would	WCDbarr
have been disappointed if you didn't work?) I guess	VALexpc
it would depend upon my situation. Actually, they	
didn't like the idea of me working when the kids were	
young. They really wanted me home full time, they	VALfam
didn't want me stressing myself out with other things.	
(So they had certain expectations and you knew	
what they were?) Yes, yes. (So, family first?) Yes.	COPflex
(In terms of your career development, you take action,	
pattern and consistency. It sounds like you've always	
worked part time?) Yes, always. (So you always	WCDsucc
worked part time, you always wanted that flexibility?)	
One of the reasons is because I need to feel	
productive and satisfied. There's two reasons: I have	
a very strong need to feel productive so the argument	VALappr
is why can't you feel productive at home? (laughs).	
It's different. I think I need a sense of self-	
satisfaction coming from the public at large kind of	VALsoc
thing, knowing I did a good job for somebody else. I	VALcarr
can't explain it, it's just that I need the	
interaction with other people. It can't be just	
social.	

(What do you think about prizing and cherishing your career? Some themes keep coming up: A strong need to feel productive, public affirmation of your

work.) There's nothing that I'm doing in terms of	-VCLARprz
work, in fact now I probably, it's more I hate to use	
the word rinky-dink than anything I've ever done	POLIntlSmpl
before, you know what I'm saying? It's on a very	
minimal level, it's mindless stuff is what I'm saying	
(she clearly does not respect the work she's doing,	
i.e. bookkeeping, etc.) Like in a rote, not mindless,	
kind of like, in a rote. It's repetitious. There's	
nothing that I'm doing now that takes any tremendous	VALsoc
skill or know-how. That's the way I feel (no prizing	
or cherishing). I'm doing it because I like the	VALindp
people who I'm doing it for and with. It allows me	-COPhusb
some flexibility in my schedule. I like, well my	
husband keeps saying to me, what are you doing it for,	
what do you need this for, it doesn't amount to that	WCDeduc
much.	
Because I'm always saying that I want to go back	-COPhusb
to school, I want to audit some classes. So he says	-VALappr
to do it, do it. But I don't have the time. He says,	-VALcarr
"What do you mean, you don't have the time? What are	
you doing that's so important?" (her work is not	
valued or validated). I like the people that I work	
with and I like the environment, I like the	COPflex
atmosphere. So that's real important. And those	
situations afford me the flexibility. (So you're not	
doing this because there's any grand money involved,	
any phenomenal recognition, you're just simply	WCDneed
enjoying it?) Yes. I like having kind of a built in	
schedule. I like having a place that kind of "needs	
me", quote unquote (laughs). But nothing that I'm	-VALself
doing gives me tremendous self-satisfaction. I'm not	-WCDskll

doing anything that is requiring too much tremendous skill. It's different.

WCDsucc

When I was managing the rental division, that really put me to the test. It was a real challenge, it was a real challenge there. I guess that was the word: Challenge. There's nothing that I'm doing now that is a challenge. (Would you say, as you look at your career and the paths you chose, what are the things that you most prize and cherish? What kept you going?) Does career involve volunteer work? (It can, if you want it to.) I like taking on potentially big project that I have to organize and run and the challenges of doing it well and successfully. That's what really excites me and it can be anything. Even this 50th anniversary party for my parents! I've been working on it for more than 6 months, actively for 6 months, probably more like a year, all total, but just the thinking process beforehand, how I was going to organize it, how we could make it special and unique, and it was a gala. I had 200 people, we did a whole remarriage ceremony, we had a whole litany of personalized stuff, skits and poems, it just went on and on and on. (So when you plan, whether it's a personal event, a volunteer organization, or paid employment, when you plan you do it to the hilt?) Yes. That's why I see something in a corporation where I probably could have filled a very good niche. People have told me, and I've heard this many, many times, it's nothing that I ever would have thought of on my own, but unsolicited, a number of people have told me that I belong in politics (laughs) which I

WCDskill

WCDsucc

WCDskill

WCDskill

find very humorous, because I'm probably the most apolitical person you'd ever want to meet, but that's what I've been told. I should be running political campaigns and that's my niche and my forte (others tell me). People organizing people, setting goals, getting projects off the ground, that kind of thing. (And those are the things you like to do? That's what's stimulating about your work?) Yes, that's what's stimulating. I like challenges, those kind of challenges.

WCDskill

(In terms of publicly affirming your career, how do you think you do that?) Probably the only way that it really publicly plays out, I head up the fundraising every year for, primarily for Hampshire County, but it does incorporate Berkshire and Franklin counties. I'm on the board of directors for the Women's Jewish Nursing Home and they have an annual fundraising drive, which is a fairly major project. So I've been heading up the fundraising drive for Hampshire County, a little bit of Franklin, the Berkshires, for many years. It's been very successful. My portion of it has been very successful. At the annual dinner every year, which draws 400-500 people, I give a speech. So, in terms of public recognition, I sit at the head table, I'm honored, I give a speech, that's kind of the public recognition. I've been called by television Channel 57 to be on their capital campaign. People kind of know that that's one of my things. (So, in terms of public affirmation, you get out there and share your skills with the community?) Yes, yes, yes.

VCLARpub

WCDsucc

VALappr

(In terms of the bookkeeping and the real estate, and your previous life in the dental world, do you ever hesitate to talk to people about those things? Are you proud of them?) Yes, it's fine. (It sounds to me like you're successful because you're sought after.) Yes, and that makes me feel good. I guess that's why I don't say "No" when people call (laughs). Back to what I said before, in my heart's heart, in my gut, I know I could really have done something real big. Probably the two regrets in my life, if I was to look back and reflect, are that circumstances did not allow for me to get involved in something to this extent and that's not even to say that I would like it or stick with it, but I would like to have been given the opportunity. (In a high powered position?) Exactly. (What's the other regret?) That I don't have a daughter (laughs) cause I was going to adopt, I came very close and I didn't do it.

VCLARpub

WCDsucc

WCDbarr

WCDbarr

VALchld

-VALmtrl

(One thing that you've mentioned is that you are not talking about material success.) Not at all. (It's just simply success emanating from a job well done?) It's the sense of self-satisfaction and achievement, that's what makes it all worthwhile. I guess there needs to be some creativity in there, that's something that I also need. Unfortunately, there really hasn't been any creativity involved in any of the jobs I've done, other than maybe when I developed that rental division. I am somewhat artistic in different types of creativity. This is not an artistic creativity (current jobs). I guess

VALself

WCDneed

it's just the way that I think. I don't think I'm	RFLXdimn
different or unique from the way other people think.	
Many, many times I'll come up with an option or a	RFLXawre
solution to a problem that no one else will be able to	
come up with, for whatever reason. (That's what sets	
you aside from other people?) Yes, I guess so, to a	WCDsucc
certain extent. (That's what makes people from all	
over this valley call you to work with them?) Yes, I	
guess, I guess.	WCDbarr
But, had I pursued a high powered career it	VALfam
would have taken away from my family. I could have	COPhome
hired a woman to come in, and my husband's very handy	COPhusb
around the house, he could have managed and kept	VALfam
things going, but you lose something. (Your family	
suffers?) Yes, and I wasn't willing to give that up.	
(Had you considered the possibility of hiring a nanny,	
or using daycare to free you for your career?) No,	
I'm from a different generation. That is not my	
orientation at all. I do have help. I did have an au	
pair girl for a year when my third one was born, I had	COPchld
an au pair girl in the house for a year. I do have a	
sitter that comes two or three afternoons a week but I	
keep it to a minimum and I orchestrate them all.	
I have a couple of friends that have tried to	SUCCsupr
"do it all" and I've seen what's happened and I don't	
want to put myself in that situation. (Is it safe to	
say that you've seen what doing it all has done to	
others and you weren't willing to do that?) There's	
too much of a risk involved. Something has got to	
give. There's got to be a compromise somewhere	
because of the nature of, whether it be the corporate	

world or other, if you're going to succeed you've got	WCDsucc
to give it your all, letting up on the other half of	
your life, which is the family. I knew that, I knew	-VALfam
it was a given, and it was a tough one. (You weren't	
willing to risk that?) Right, exactly. I saw what	
happened, probably the one time, where I was trying to	POLSecrRisk
do it all. That short period with the real estate	
when things were really flying. I didn't even like	RFLXdimn
myself. I was feeling so stressed out and everybody	POLExhlStrs
saw it but me. Everybody said, "You're getting crazy.	
Stop it. Cut back." Everyone saw it but me. The	
adrenaline kept pumping me and that success kept me	WCDsucc
going. It took that bottom line situation with my son	
to kind of pull me back to reality and realize "This	
is crazy, isn't this, I don't even like myself."	RFLXdimn

(The last issue I'd like to pursue is the role	
of Jewish values in your life choices. Was there	
anything about being a Jewish women, do you suppose,	
that played a role in your career decisions?) It was	
a feeling that the ultimate is this whole idea of	
having a profession, not just a job. Just being	VALcarr
Jewish, we prize our being well educated. Having a	ETHeduc
career and respectability, having a career is part and	VALappr
parcel of that. As I mentioned before, when I	
realized, researched it and found out that I'd be	
going to school within the complex of a dental school,	
the long range prospect of maybe meeting a dentist or	
a professional man, something like that, kind of	ETHmarr
played into it. I was really very young and naive.	
It just kind of, I don't really remember, an enormous	
amount of consciousness in all of this, I kind of just	

went with the flow (did what was expected). I have to tell you the truth, when I think back I remember getting up there, getting married, standing there on the pulpit thinking to myself, "I'm getting married." All of a sudden, it just clicked in and I thought to myself, "What the hell am I doing here?! How did I get here?!" It all just kind of flowed, just kind of happened, when I thought to myself, "Hey wait a minute, this is the wedding ceremony. He must know what he's doing" (laughs). Somebody up above was watching over me, so I thought, "Just do it" (laughs). I was really very fortunate.

ETHexpc

-VALmarr

COPhusb

ETHrelg

There was a lot of luck involved, I truly believe that. There is a lot of mazel (luck) in life and in raising children. That whole story book idea is true to a certain extent. (Your marriage seems to have started out that way, but did you find it to be more work at some point?) Oh yes, there's a lot of compromising. Up to that point I led kind of a nice life, insulated, sheltered, charmed life.

VALchld

(Do you see a connection between prizing and cherishing your job and Jewish values; what role do Jewish values play?) We, as the Jewish race, are thought of as being high achievers, bright, successful, and that all plays into it. I'm proud of being Jewish and I'm capable of achieving good things, and when I do it, I feel good about it, not only for myself, but that I'm a good example of that. (A good example of a good, successful Jewish woman?) Exactly. I'm proud about it, I feel good about it, I'm out there and up front, and I think I represent, I think

ETHexcl

ETHsucc

ETHgen

VALself

in terms of Jewish women, a lot of people don't know any better, or used to envision a fairly adult pampered type little creature. That probably is still true, to some extent, but there's a whole other breed out there emerging and I think I'm one of them. (A driven, hard working woman?) Yes. There's a lot of other hard working women out there who are going into the professions, more so than they did in my generation. (Those doors simply weren't open to your generation?) It's a different society today and I'm really kind of on the edge of that, and once the doors were opened, I just jumped right in. That's my basic personality. I don't know the word "No." I'm basically optimistic, self-confident. I'm a hard worker, what have I got to lose. In most instances I made it work.

VCLARpub

ETHrole

WCDoptn

SECoppr

VALself

VALcarr

(What is it about Jewish women that you think makes them so successful?) I think it's the core, the family, the home life, I truly believe that. I had a very rock solid, super normal, upbringing, and I really credit my parents with that. I think it's just so integral. My sense is that that may not be the case today. Unfortunately you're seeing a lot of dysfunctional families starting up. But at least in my generation when I think back upon my generation, my friends, and what they've done and what's happened with their lives, we were all really grounded in very solid families, and that's a very Jewish thing. We all came from very large, extended family units. I grew up in my grandparents house for the first five years of my life. My parents, my grandparents and me,

ETHfam

STRfam

-SECfam

ETHfam

just surrounded by family. It's absolutely critical, it dictates the rest of one's personal life, being a happy individual with direction in your life (improved by your experience of family). I guess if you were to ask anybody who really knows our family well, if you really pushed them, they would probably say that I'm a very strong, powerful, Jewish mother and I won't deny it. (Do you identify with that?) I don't like that stereotypical Jewish mother. I'm very committed to making sure that my children have the best, the best education possible, that I'm totally tuned into their needs, and I stay on top of it until they're at a point where they can go off on their own.

STRmom

-STRmom

VALchld

BIBLIOGRAPHY

- Abrams, J. (1985). "Unsere leit" ('Our people'): Anna Hillkowitz and the development of the East European Jewish woman professional in America. American Jewish Archives, 37(2), 275-289.
- Adelman, P. (1986). Miriam's well: Rituals for Jewish women around the year. Fresh Meadows, New York: Biblio Press.
- Astin, H. S. (1984). The meaning of work in women's lives: A sociopsychological model of career choice and work behavior. Counseling Psychologist, 12(4), 117-126.
- Baum, C., Hyman, P., & Michel, S. (1975). The Jewish woman in America. New York: The Dial Press.
- Bauman, B. (1983). Women-identified women in male-identified Judaism. In Heschel, S. (Ed.), On being a Jewish feminist (pp. 88-95). New York: Schocken Books.
- Bell, R. (1989). Jewish feminism: Wide-awake dreamers. Hadassah Magazine, 70(6), 24-27.
- Betz, N. & Fitzgerald, L. (1987). The career psychology of women. Orlando, Florida: Academic Press.
- Brooks, L. (1988). Encouraging women's motivation for nontraditional career and lifestyle options: A model for assessment and intervention. Journal of Career Development, 14(4), 223-241.
- Brooks, L. (1989, June). [Telephone conversation].
- Brooks, L. (1990). Recent developments in theory building. In Brown, D. & Brooks, L. (Eds.), Career choice and development: Applying contemporary theories to practice (pp. 364-394). San Francisco, CA: Jossey-Bass.
- Brooks, L. & Haring-Hidore, M. (1988). Introduction. Journal of Career Development, 14(4), 221-222.
- Brown, D. (1990). Issues and trends in career development: Theory and practice. In Brown, D. & Brooks, L. (Eds.), Career choice and development: Applying contemporary theories to practice (pp. 506-517). San Francisco, CA: Jossey-Bass.
- Brown, D., Brooks, L. (Eds.), (1984). Career choice and development. San Francisco, CA: Jossey-Bass.

- Brown, D., Brooks, L. (Eds.), (1990). Career choice and development: Applying contemporary theories to practice. San Francisco, CA: Jossey-Bass.
- Cantor, A. (1987). The Jewish woman 1900-1985 a bibliography. Fresh Meadows, New York: Biblio Press.
- Chao, G. & Malik, S. A career planning model for women. In S. Rose & L. Larwood (Eds.), Women's careers pathways and pitfalls (pp. 105-129). New York: Praeger.
- Clance, P. R. (1985). The impostor phenomenon. New York: Bantam.
- Clance, P. R. & Imes, S. A. (1978). The impostor phenomenon in high achieving women: Dynamics and therapeutic intervention. Psychotherapy: Theory, Research and Practice, 15(3), 241-247.
- Cohen, S. (1986). Vitality and resilience in the American Jewish family. In S. Cohen and P. Hyman (Eds.), The Jewish family. New York: Holmes & Meier.
- Cohen, S. & Hyman, P. (Eds.). (1986). The Jewish family. New York: Holmes & Meier.
- Elkins, D. P. (1976). Humanizing Jewish life: Judaism and the human potential movement. Cranbury, New Jersey: A.S. Barnes.
- Elkins, D. P. (1989). Glad to be me: Building self-esteem in yourself and others. Rochester, New York: Growth Associates.
- Elwell, S. (Ed.). (1987). The Jewish women's studies guide, second edition-1987. Fresh Meadows, New York: Biblo Press.
- Farmer, H. S. (1985). Model of career and achievement motivation for women and men. Journal of Counseling Psychology, 32, 363-390.
- Fassinger, R. E. (1985). A causal model of career choice in college women. Journal of Vocational Behavior, 27, 123-153.
- Fee-Fulkerson, K. (1988). Changing canoes in white water: Counseling women successful in careers they dislike. Journal of Career Development, 14(4), 249-258.
- Fishman, D. (1989, August). [Personal interview, Charlotte Yiddish Institute, Little Switzerland, North Carolina].

- Forrest, L, & Milolaitis, N. (1986). The relational component of identity: An expansion of career development theory. Career Development Quarterly, 35, 76-88.
- Friedan, B. (1981). The second stage. New York: Summit.
- Friedman, B.J. (1964). A Mother's Kisses, A Novel. New York: Simon & Schuster.
- Gaskell, J. (1990). The politics of methodological decisions: How social policy and feminism affect the study of careers. In Young, R. A. & Borgen, W. A. (Eds.), Methodological approaches to the study of career. New York: Praeger.
- Geertz, C. (1973). Thick description: Toward an interpretive theory of culture. In C. Geertz (Ed.), The interpretation of cultures: Selected Essays. New York: Basic Books.
- Gerken, D., Reardon, R., & Bash, R. (1988). Revitalizing a career course: The gender roles infusion. Journal of Career Development, 14(4), 269-278.
- Giele, J. (1978). Women and the future. New York: The Free Press/Collier MacMillan. Quoted in G. Stamp (1986). Some observations on the career paths of women. The Journal of Applied Behavioral Science, 22(4), 385-396.
- Gilligan, C. (1982). In a different voice: Psychological theory and women's development. Cambridge, Massachusetts: Harvard University Press.
- Goldsmith, E. (Ed.). (1988). Work and family: Theory, research, and applications. [Special issue]. Journal of Social Behavior and Personality, 3(4), 399-412.
- Goldstein, A. (1990). New roles, new commitments? Jewish women's involvement in the community's organizational structure. Contemporary Jewry, 11(1), 49-76.
- Gottfredson, L. S. (1981). Circumscription and compromise: A developmental theory of occupational aspirations. Journal of Counseling Psychology Monograph, 28, 545-579.
- Gray, J. D. (1980). Counseling women who want both a profession and a family. Personnel and Guidance Journal, 59, 43-46.
- Greenberg, B. (1983). On women and Judaism: A view from tradition. New York: Simon & Schuster.

- Greenburg, D. (1964). How to be a Jewish mother, a very lovely training manual. Los Angeles: Price, Stern, Sloan.
- Hackett, G. & Betz, N. (1981). A self-efficacy approach to the career development of women. Journal of Vocational Behavior, 18, 326-339.
- Haddad, Y. and Findly, E. (1985). Women, religion, and social change. New York: State University of New York Press.
- Hall, D. T. (1975). Pressures from work, self, and home in the life stages of married women. Journal of Vocational Behavior, 6, 121-132.
- Hansen, L. S. (1977). Counseling and career (self) development of women. In H.J. Peters & J.C. Hansen (Eds.), Vocational guidance and career development. New York: MacMillan.
- Haring-Hidore, M. (1989, March) Career counseling with women: Uncovering the (hidden) issues. Symposium conducted at the American Association of Counseling and Development Annual Convention, Boston, Massachusetts.
- Harmin, M., Kirschenbaum, H., & Simon, S. B. (1973). Clarifying values through subject matter: Applications for the classroom. Minneapolis: Winston Press.
- Harmon, L. (1988). Review of Super and Nevill "Values scale". In J. Kapes and M. Mastie (Eds.), A counselor's guide to career assessment instruments (pp. 156-158). Alexandria, Virginia: National Career Development Association.
- Henry, S. & Taitz, E. (1988). Written out of history: Our Jewish foremothers third edition. New York: Biblio Press.
- Hersey, P. & Blanchard, K. (1982). Management of organizational behavior: Utilizing human resources. Englewood cliffs, New Jersey: Prentice-Hall.
- Heschel, S. (Ed.). (1983). On being a Jewish feminist. New York: Schocken Books.
- Horner, M. S. (1972). Toward an understanding of achievement-related conflicts in women. Journal of Social Issues, 28, 157-175.

- Humm, M. (1990). The dictionary of feminist theory. Columbus, Ohio: Ohio State University Press.
- Hyman, P. (1989). The modern Jewish family: Image and reality. In D. Kraemer (Ed.), The Jewish family: Metaphor and memory (pp.179-193). New York: Oxford University Press.
- Hyman, P. (1983). The Jewish family: Looking for a useable past. In S. Heschel (Ed.), On being a Jewish feminist (pp. 19-26). New York: Schocken Books.
- Kahn, S. E. (1988). Feminism and career counseling with women. Journal of Career Development, 14(4), 242-248.
- Kahnweiler, W. M. & Kahnweiler, J. B. (1992). The work/family challenge: A key career development issue. Journal of Career Development Quarterly, 18(4), 251-257.
- Kanter, R. (1977). Men and women of the corporation. New York: Basic Books.
- Kapes, J. & Mastie, M. (Eds.). (1988). A counselor's guide to career assessment instruments second edition. Alexandria, Virginia: National Career Development Association.
- Karp, A. (1985). Haven and home: A history of Jews in America. New York: Schocken Books.
- Katz, M. (1988). Have women's career and family values changed? In S. Rose & L. Larwood (Eds.), Women's careers - pathways and pitfalls (pp. 95-104). New York: Praeger.
- Kirschenbaum, H. & Simon, S. B. (Eds.). (1974). Readings in values clarification. Minneapolis: Winston Press.
- Koltun, E. (Ed.). (1976). The Jewish women: New perspectives. New York: Schocken Books.
- Kraemer, D. (Ed.). (1989). The Jewish family: Metaphor and memory. New York: Oxford University Press.
- Kramer, S. & Masur, J. (Eds.). (1976). Jewish grandmothers. Boston: Beacon Press.
- Krause, C. A. (1991). Grandmothers, mothers, and daughters: Oral histories of three generations of ethnic American women. Boston: Twayne.

- Latting, J. & Wolf, L. (1987). Feminism, self-esteem, and depression among Jewish women: An empirical study. Journal of Jewish Communal Service, 63(3), 219-226.
- Leong, F. T. L. (1991). Special issue on the career development of racial and ethnic minorities. Guest editor's introduction. The Career Development Quarterly, 39, 196-198.
- Levine, B. C. (1986). Religious commitment and integration in a Jewish community in the United States. Review of Religious Research, 27, 328-343.
- Levine, H. G. (1982). Data storage and retrieval systems for use in participant-observation research. Paper presented at the meeting of the American Anthropological Association. In Miles, M. D. & Huberman, A. M. (1984). Qualitative Data Analysis. Newbury Park, California: Sage.
- Luzzo, D. A. (1992). Ethnic group and social class differences in college student's career development. The Career Development Quarterly, 41, 161-173.
- Mael, F. A. (1991). Career constraints of observant Jews. The Career Development Quarterly, 39, 341-349.
- Magnus, S. (1990). "Out of the ghetto": Integrating the study of Jewish women into the study of "The Jews". Judaism, 153(39), 28-36.
- Marcus, I. (1986). Mothers, martyrs and moneymakers: Some Jewish women in Medieval Europe. Conservative Judaism, 38, 34-45.
- Marcus, J. (1981a). The American Jewish woman: A Documentary history. New York: Ktav.
- Marcus, J. (1981b). The American Jewish woman: 1654-1980. New York: Ktav.
- Marshall, C. & Rossman, G. (1989). Designing qualitative research. Newbury Park, California: Sage.
- Maslow, A. H. (1968). Toward a psychology of being (2nd ed). Princeton, New Jersey: D. Van Nostrand.
- Miles, M. D. & Huberman, A. M. (1984). Qualitative Data Analysis. Newbury Park, California: Sage.

- Miller, J. (1985). The family-career connection: A new component for career development programs. Journal of Career Development, 12, 8-22.
- Mindel, C. & Habenstein, R. (Eds). (1976). Ethnic families in America patterns and variations second edition. New York: Elsevier.
- Monson, R. G. (1987). Jewish Women on the way up: The challenge of family, career, and community. New York: American Jewish Committee.
- Norkunas, M. K. (1987). Women, work, and ethnic identity: Personal narratives and the ethnic enclave in the textile city of Lowell, Massachusetts. The Journal of Ethnic Studies, 15(3), 27-48.
- Okun, B. (1984). Working with adults: Individual, family, and career development. Monterey, California: Brooks/Cole.
- Osipow, S. (1983). Theories of career development third edition. Englewood Cliffs, New Jersey: Prentice-Hall.
- Patton, M. (1980). Qualitative evaluation methods. Beverly Hills, California: Sage.
- Plaskow, J. (1990). Standing again at Sinai. New York, New York: Harper & Row.
- Raths, L., Harmin, M. & Simon, S. B. (1978). Values and teaching: Working with values in the classroom second edition. Columbus, Ohio: Charles E. Merrill.
- Read, D. & Simon, S. (Eds). (1975). Humanistic education sourcebook. Englewood Cliffs, New Jersey: Prentice-Hall.
- Rhodes, P. (1988). "Women of valor." Integrating triple identities: A study of Jewish professional women. Doctoral dissertation, Cambridge, Massachusetts: Harvard University.
- Rosenthal, C. J. (1986). Family supports in later life: Does ethnicity make a difference. The Gerontologist, 26, 19-24.
- Roth, P. (1969). Portnoy's complaint. New York: Random House.
- Ruether, R. & Keller, R. (1986). Women and religion in America volume 3: 1900-1968. San Francisco: Harper & Row.

- Schneider, S. W. (1984). Jewish and female: Choices and changes in our lives today. New York: Simon & Schuster.
- Seller, M. (1988). World of our mothers: The women's page of the Jewish Daily Forward. The Journal of Ethnic Studies, 16(2), 95-118.
- Setian, S. (1987). When women walk in the rightness of true knowing...Comprehensive Examination, University of Massachusetts, School of Education, March 1987. Unpublished manuscript.
- Shaevitz, M. (1984). The superwoman syndrome. New York: Warner Books.
- Showstack, G. L. (1990). Perspectives in the study of American Jewish ethnicity. Contemporary Jewry, 11(1), 77-89.
- Silberman, C. (1985). A certain people: American Jews and their lives today. New York: Summit Books.
- Simon, S. B. (1991). Vulture: A modern allegory on the art of putting oneself down. Hadley, Massachusetts: Values Press.
- Simon, S. B. (1988). Getting unstuck. New York: Warner Books.
- Simon, S. B., Howe, L., & Kirschenbaum, H. (1978). Values clarification: A handbook of practical strategies for teachers and students. New York: A & W Visual Library.
- Simon, S. B. & Kirschenbaum, H. (1973). Readings in values clarification. Minneapolis: Winston Press.
- Simon, S. B. & Olds, S. (1976). Helping your child learn right from wrong: A guide to values clarification. New York: Simon & Schuster.
- Smith, E. (1991). Ethnic identity development: Toward the development of a theory within the context of majority/minority status. Journal of Counseling & Development, 70, 181-188.
- Stoltz-Loike, M. (1992). The working family: Helping women balance the roles of wife, mother, and career woman. The Career Development Quarterly, 40, 244-256.
- Stone, A. (1988). Struggling? Juggling? Trying to integrate our multiple roles. Lilith, 19, 6-7.

- Sullivan, S. E. (1992). Is there a time for everything? Attitudes related to women's sequencing of career and family. The Career Development Quarterly, 40, 234-243.
- Super, D. (1957). The psychology of careers. New York: Harper & Row.
- Super, D. (1980). A lifespan, life-space approach to career development. Journal of Vocational Behavior, 16, 282-298.
- Super, D. (1981). A developmental theory: Implementing a self-concept. In D. Montross & C. Shinkman (Eds.), Career development in the 1980s: Theory and practice (pp. 28-42). Springfield, IL: Charles C. Thomas.
- Super, D. (1984). Career and life development. In Brown, D. & Brooks, L. (Eds.), (1984). Career choice and development. San Francisco, CA: Jossey-Bass.
- Super, D. & Nevill, D. (1986a). Values scale. Palo Alto, California: Consulting Psychologists Press.
- Super, D. & Nevill, D. (1986b). Salience inventory. Palo Alto, California: Consulting Psychologists Press.
- Super, D. (1989, March). Values: What they are, how we judge them, and some things we know about them. Paper presented at the meeting of the American Association of Counseling and Development, Boston, MA.
- Super, D. (1990). A life-span, life-space approach to career development. In Brown, D. & Brooks, L. (Eds.), Career choice and development: Applying contemporary theories to practice (pp. 197-261). San Francisco, CA: Jossey-Bass.
- Taylor, S. and Bogdan, R. (1984). Introduction to qualitative research methods: The search for meanings, second edition. New York: John Wiley & Sons.
- Umansky, E. (1985). Feminism and the reevaluation of women's roles within American Jewish life. In Y. Haddad & E. Findly (Eds.), Women, religion, and social change. New York: State University of New York Press.
- Watts, G. A. (1992). Work values, attitudes and motivations of women employed in administrative support occupations. Journal of Career Development, 19(1), 49-64.
- Waxman, C. (1983). American Jews in transition. Philadelphia: Temple University Press.

Weinberg, S.S. (1988). The world of our mothers -- The lives of Jewish immigrant women. Chapel Hill: University of North Carolina Press.

Weissman, D. (1976). Bais Yaakov: A historical model for Jewish feminists. In E. Koltun (Ed.). The Jewish woman new perspectives (pp. 139-148). New York: Schocken Books.

Winter, J. A. (1992). The transformation of community integration among American Jewry: Religion or ethnoreligion? A national replication. Review of Religious Research, 33(4), 349-363.

